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THE
Nonconformist and Independent.
THURSDAY, OCTOBER 28, 1880.

SCOTTISH DISESTABLISHMENT.

The conference held in Edinburgh last week, which we report at considerable length elsewhere, may be said to open the new campaign in favour of Scottish Disestablishment. It has come in the natural sequence of events. There are many zealous friends of religious equality who would fain pass by the lesser grievance—the Scottish State Church, and attack the greater—the Anglican Establishment. Whatever else may be said in favour of that policy, it is simply impracticable. Granted—for it is self-evident—that the two questions cannot be simultaneously dealt with in a practical—that is, a legislative—form, the arguments for first taking in hand the Scottish Kirk are overwhelming. Disestablishment north of the Tweed will be comparatively easy because the question is ripe, because the pecuniary interests involved are not of great magnitude, and because it may almost be brought about, as Mr. Richard said at the Conference, "by friendly arrangement." Although at the General Election the question was held in abeyance in view of the urgent need of ejecting the Tory Government, Scotland is at the present moment represented by nine Conservatives, who are all upholders of the Established Kirk, and by fifty-one Liberals, who are either distinctly favourable to Disestablishment, or prepared to act in the matter with their party, or ready to accept the the decision of the Scottish people. Our readers will remember the significant terms in which Lord Hartington has referred to the subject, and the reasonable conclusion deduced from the Prime Minister's declaration that if the people of Scotland should at the next General Election unmistakably decide in favour of Disestablishment, it will be incumbent on the Government to try and realise their wishes. Though, as the Secretary of State for India has said, the greater question ranges itself behind the smaller, the preparation for *both*—that is, the ripening of public opinion—will not, we should hope and expect, be in the least abated.

Inasmuch as the present Parliament is not likely to last more than three years, the Scottish friends of religious equality feel that they have no time to lose, and the tone of last week's representative meeting indicated a full conviction of the need of early action. Though convened by the Scottish Council of the Liberation Society, all sections of Dissenters were represented on its platform, including leaders of the Free Church, the United Presbyterians, the Congregationalists, and the Baptists. This, not less than the cordial reception of the English deputation, would seem to imply that no jealousies or exclusive claims will be allowed to interfere with combined action. It was decided that a scheme of Disestablishment and Disendowment should be submitted for the consideration of the Scottish people—such as that which was outlined by Dr. Hutton, the gist of which is to appropriate the endowments of the Church for non-ecclesiastical purposes—that they might become familiar with the practical results of the separation of Church and State; and it was remitted to the Council "in co-operation with other advocates of Disestablishment, to consider the best time and means of pressing the question on the Government and the Legislature." The opinion of the chief speakers at the Conference and subsequent public meeting was in favour of an early Parliamentary discussion of the subject. The general view was expressed by Mr. J. Dick Peddie, M.P., when he said:—"As to the nature of the action to be taken, they must not be content with mere meetings, speeches, and tracts. This educative action they must continue, nay, increase; but there was a stage at which, if not followed by other efforts, those measures would fail of effect. He believed this question would henceforth fail to excite much interest till it became a question of practical politics. It could best be made so by its introduction into Parliament. Let them make it a question there either by Bill or resolution, let there be put before the public a scheme for carrying it out, and they should at once stimulate public interest, and compel men to take sides upon it. During the present Parliament they could not expect Ministers to take it up, but that was no reason why it should not be put before Parliament by others." This way of putting the matter was enforced by Mr. Taylor Innes, who probably expressed the sentiments of the leading Free Churchmen. "The question," he said, "was obvious and inevitable; it lay right in front of them, and must be dealt with. It was one that must be faced by every Parliament—faced by this Parliament, though not decided by it—as well as by others, and faced by every Government—Liberal and Conservative; and the only difference was that the Liberal Government might be expected more readily to see that there was only one answer, and Disestablishment was really the easiest answer."

The drift of events is manifestly favourable to the movement initiated last week in Edinburgh. There is no question here of the value of comparative statistics. While the Scottish State Church professes to represent a majority of the population, and the Dissenters contend that it does not contain within its fold more than a third, the patent fact that the country returns to Parliament fifty-one Liberals—none of whom have publicly declared against Disestablishment—and only nine Conservatives, suggests its own conclusions. Then there are various places in Aberdeenshire and Ayrshire where the Church and Manse rates are an irritating impost which is likely to be met by passive resistance; and further, the Established Church, as well as the Churches outside, is being agitated by theological controversy. It has been the boast of its supporters that their Church is tolerant of the widest religious differences. But last week it was decided by the Glasgow Presbytery that action should be taken against Mr. W. L. M'Farlan, one of the contributors to the volume of "Scotch Sermons," which have lately excited so much discussion, and which Dr. Donald M'Leod declares to be "the most calamitous circumstance that has occurred to the Church since 1843." This incident elicits from the Erastian *Scotsman* the following sarcastic remarks: "So far, the Church of Scotland, as a State institution, is not killed. There may, indeed, be several more conferences and meetings before that act is accomplished. But these will certainly be fewer than they otherwise would be, if heresy-hunting is to become a fashionable pastime in the Established Church Courts. The Church may be able to stand a good deal of battering from without, but she will not bear much rending from within. She has been politically misled to a great extent. With all respect to the fiery Dr. Story, it must be said that the impression has been created by her ministers and managers that they wish her to be on the Tory side. That in itself is a misfortune. To add to it by prosecutions for heresy would be to bring her nigh to ruin."

The question of Scottish Disestablishment does not, however, depend upon such casual incidents, though they may tend to hasten it; but upon the right or wrong of State interference in matters of religion. Upon this broad principle the conflict will be fought out. More than once Mr. Gladstone and other statesmen have declared that the issue is not so much whether State Churches are useful institutions, but whether this particular embodiment of the theory can be justified. Thus the Scottish Church stands on its defence, and the case in its favour is too weak to receive the cordial support of Episcopalians across the border, with whom, for the most part, the landed gentry are identified. It is not surprising, therefore, that practical statesmen, as well as all sections of Dissenters, regard its days as numbered, and anticipate its early downfall as the result of fair discussion and vigorous agitation. As Lord Hartington some time since significantly said, those who have to settle this question cannot be responsible for the results upon another and more powerful State Church. Their interests are interwoven, and probably the English Establishment would not long survive its Scotch sister.

THE BURIALS BILL: A RETROSPECT.—III.

As we remarked in our number of October 7th, when Earl Granville of his own free will introduced his motion into the House of Lords in 1876 in favour of opening parish churchyards to "Christian and orderly religious observances," the question assumed a new aspect. For, though the division was adverse, the debate showed that a settlement, by means of a compromise, could not long be delayed. Next year Lord Beaconsfield's Government were under the necessity of redeeming their promise then made. In April, 1877, the Duke of Richmond introduced a measure of eighty-two clauses into the House of Lords. It provided for the gradual closing of churchyards, on the grounds of health, by the agency of a proposed Sanitary Authority, the consolidation of the Burial Acts, and for silent burial. Such a scheme for putting an end to a serious controversy aroused indignation and ridicule; especially the insulting concession of interment without the service of the Church of England. Dissenters were irritated at this attempt to evade the difficulties of the case, instead of grappling with them, and nearly every Nonconformist organisation capable of exercising an opinion on political topics joined in the opposition, which found expression in some Town Councils, and was shared by many Liberal Churchmen. As was to be expected, the Lower House of the Canterbury Convocation (by forty-eight to fourteen) expressed approval of the measure, while in that of York a proposal to allow the use of a selected service of Scripture prayers and hymns was rejected. Lord Granville met the second reading of this mocking measure with an amendment, embodying his resolution of 1876, and in the division the majority against him was reduced from fifty-six to thirty-nine. Though the archbishops and thirteen prelates supported the Government—the Bishop of Oxford alone opposing them—the episcopal speeches indicated a disposition to amend the Bill in committee, and Lord Salisbury was fain to admit that the real difficulty of the Government was the antagonism of the clergy of the Establishment, who had the greatest antipathy to the presence in the churchyard "of a minister whose orders they do not recognise," and who would push their resistance to such an innovation "in every legal and constitutional way, perhaps to the extent of tumult." The debate was so damaging to the Bill, that it was not taken up again till the middle of May, when the abandonment of the obnoxious silent burial clause was announced.

Meanwhile, Lords Harrowby and Shaftesbury, who had been casting about for some acceptable compromise, came to the conclusion that nothing short of Lord Granville's proposal would meet the emergency. Upon this the Liberal leader retired into the background, and the first-named Conservative peer was induced to take the lead. He was encouraged to proceed by the speech of the Primate, who said that it would be dangerous to the Church to keep the question open, and actually carried (by sixty-five to sixty), an amendment authorising the clergyman, at the request of the person having charge of the interment, to use an alternative service approved by the bishop. Of course Lord Harrowby's proposed clause went much further; allowing the person aforesaid, due notice having been given to the incumbent, "to inter the deceased with such Christian and orderly religious service at the grave as he may think fit, or without any religious service." Though the Government strenuously opposed it, and the Bishop of Lincoln shrieked that the churchyards were about to be "profaned," the division exhibited the unusual result of "a tie"—102 peers on either side; the Primate and two bishops voting for the amendment. It was soon clear that Archbishop Tait did not reflect the views of the majority of the clergy, who were thoroughly alarmed at the action of the House of Lords. A clerical declaration was hastily got up by the Church Defence Institution, affirming the churchyards to be "the property of the Church of England," and protesting against "any legislation which shall permit persons not ministers of that Church to claim as of right to officiate in our churchyards, and to use forms and ceremonies therein which are not sanctioned by the English Church." In ten days this declaration was signed by no less than 12,500 clergymen! Its immediate effect was to postpone the next stage of the Bill. The Cabinet was in a dilemma, and some of its members, fearing actual defeat in the Upper House, were inclined to accept Lord Harrowby's proposal.* But the golden opportunity was thrown away. Though the Government eventually yielded to clerical pressure, the House of Lords did not. Six weeks after the "tie," when the report came up, Lord Harrowby's clause was carried by a majority of sixteen (127 to 111)—an increase of twenty-five votes. The Duke of Richmond, admitting that the Government had encountered opposition which they could not successfully resist, shortly after withdrew the Bill, having, as one of the Government organs declared, brought about "a series of blunders which Churchmen have regarded with amazement, and Nonconformists with surprise and exultation." The controversy was carried on with animation during the recess, but with the conviction on both sides that a settlement on the basis of the Harrowby clause could not be long delayed.

Early in the Session of 1878 Mr. Osborne Morgan again took the field, and on February 15 he submitted to the Lower House a resolution which went far beyond the House of Lords compromise, proposing to permit interments in churchyards, "either without any burial service, or with the services preferred by the relatives of the deceased and conducted by persons chosen by them." Though nothing was said in this resolution of "Christian" services or of officiating ministers, it was rejected by a majority of only fifteen votes (242 to 227). The advice of some of the friends of the Government that they should make another attempt at a settlement was not taken. Some of their supporters made proposals

* The Archbishop of York has recently stated that at this time the Earl of Beaconsfield agreed with the two archbishops and Lord Harrowby that the claims of Dissenters should be conceded. Probably a division of opinion in the Cabinet prevented the concession being made.

bearing on various phases of the question, but none of them were discussed. In 1879 Mr. Balfour, Mr. Ritchie, Mr. Monk, and Mr. Marten again appealed to the Commons; but the only one who succeeded was the member for Cambridge, who managed to smuggle his Bill through the Commons, and it was pressed through the Lords by the influence of the Tory Government. The Public Health Act Amendment (Interments) Act is, however, so ill-constructed that it has proved to be almost inoperative; though it makes more imperative the need for a consolidation of the Burial Laws. For the last time, as a private member, Mr. Morgan took up the question in February last by giving notice of a motion in favour of an amendment and consolidation of the Burial Laws, and permitting such funeral services, in cemeteries as well as churchyards, as the friends of deceased persons may desire, without regard to any distinction between consecrated and unconsecrated ground. The discussion of this far-reaching resolution was prevented by the dissolution of Parliament.

We must reserve a few remarks on the Burials Bill passed this year, and some suggestions arising out of it, for our next number.

THE LATE REV. JOHN RODGERS.

In the death of the Rev. John Rodgers, vicar of St. Thomas's, Charterhouse, and vice-chairman of the School Board for London, the cause of public elementary education has sustained what must for the present seem an irreparable loss. Those who were best acquainted with his work on the Board find it difficult to speak of this loss without language which, to outsiders, might seem an exaggeration natural to bereaved friendship. But facts are more eloquent than words; and in speaking of one who shrank with unaffected sensitiveness even from the sincerest tribute of gratitude, it is best to adhere to the simplest possible statement of what he was and what he did. To all whose knowledge of the recent history of education enables them to understand the labour involved in his efforts during the last ten years, no argument is needed to prove that in John Rodgers the poor of London have lost a benefactor, whose personal devotion was worth more than millions of hoarded treasure.

Educated at Magdalen Hall, Oxford, and ordained in 1848, he served for six years as perpetual curate of Werneth, in Cheshire. In 1855 he became minister of St. Barnabas, Holloway, where until 1863 he carried on with active zeal what was virtually a mission work in a new and unorganised neighbourhood. In the latter year he became vicar of St. Thomas Charterhouse, succeeding the Rev. William Rogers, whose enthusiasm for education he emulated. Like most men of intense purpose, John Rodgers was intolerant of being thwarted; and at one time he became involved in disputes with the Education Department, which on his side were conducted with the boldness of an independent potentate. Such difficulties, however, passed away. A cordial feeling supervened, and the schools in Aldersgate-street continued to be recognised both by Her Majesty's Inspectors and by the public as amongst the very best in the metropolis.

In 1870 Mr. Rodgers was elected by the division of Finsbury as one of its representatives on the first School Board, a position he held until his death. He at once took a prominent place on the Board. He had a chief part in framing the bye-laws concerning school attendance, and was chairman of the committee charged with carrying them out, until, very early in the history of the Board, he succeeded to the far more difficult and laborious post of Chairman of the School Management Committee, which he held to the last. In this position there was full scope for his energies, and, we fear, an excessive demand on his strength. All head-masters and assistants are seen by the committee before their appointment. Each has to bring testimonials and to fill up certain forms, all of which it was the duty of the chairman carefully to examine. For several years the number of teachers thus seen each week numbered from thirty to eighty. Thus the chairman had to master from ninety to two hundred and fifty separate papers before he came to his weekly committee. Every requisition for material or books, every financial statement of every school, every Government report, besides multifarious other documents, had to pass through his hands, and to receive some degree of intelligent attention. Every important alteration in school management was, as a general rule, initiated and wrought out in detail by the mind of the chairman. For instance, the scheme of centre-teaching for pupil teachers—not yet completed—and the arrangement of classes and lectures for teachers imperfectly instructed, must have occupied, not hours only, but literally months, of his time. Mr. Rodgers always spent one or two mornings a week in driving from school to school to see with his own eyes how the work went on, and to give a word of encouragement or exhortation where necessary. In addition, he was, *ex officio*, a member of every committee of the Board; and, subject only to the limitation that he could not well be in two rooms at the same time, he attended them all. When it is remembered that there are between 300 and 400 committee meetings in the year in addition to the public meetings of the Board itself, some idea may be formed of the amount of time given to his duties. In 1876 he became vice-chairman, an appointment in which the most earnest Nonconformists on the Board cordially concurred—more cordially, if the truth may be spoken, than the most zealous Churchmen. For in Mr. Rodgers all liberal members felt they had a man who, in serving the cause of education, knew neither sect nor party, but kept his honest eyes fixed upon the one thing needful—the multiplication and improvement of the people's schools.

"If thine eye be single," says the great Teacher, "thy whole body shall be full of light." Rarely has a better living illustration of this truth been given than in John Rodgers. He was not a man of genius; he was not an eloquent speaker; he was not a great theologian; he himself would have deprecated the title of an educational philosopher. But he was better than all of these—he was an honest man, in that full, strong sense of the term which signifies a bright, simple, unselfish intent, round which all the tangled materials of life fall into order. In his later life every thought and motive centred round the twofold aim of making elementary education universal, and of also making it as rich and complete as the best use of time and means would allow. He rejected all arbitrary limitations. When asked whether he would really teach French to poor children, he replied, "Yes; and I would teach them German, and Latin, and Greek, and Hebrew, and Sanscrit, if only the limits of time allowed." Of course, this was only his characteristic way of condemning the ignoble and vulgar notion that culture, as distinguished from instruction, should be denied to the poor. Walking with some friends in the country, where his attention was called to a beautiful touch of luminous colour, his eye fell on some rustics gazing with vacant eyes at the strangers. "And why," he asked, "should not these people be taught to see such things? How much richer and more interesting to them their lives would be if they could!" He was no pedant; he did not care for books as books. But he wanted the lives of the poor made fuller, more varied, and purer, because more aspiring. Therefore it was that he consecrated his latter days to the extension and improvement of education. And because such thoughts ruled his own soul, he became a power of inspiration to colleagues and teachers, such as they scarcely expect to find now, except in his memory.

The short paper read by the Rev. E. Armitage at the recent meeting of the Congregational Union at Birmingham deserves attention on other grounds than those stated by the author. It may be remembered that he gave the statistics of the religious accommodation of the municipal boroughs of Lancashire, with an aggregate population of a million and a-half, in order to show the present actual provision and relatively by comparison with 1851. The present proportion of the aggregate church sittings in these places to the population is a trifle less than in 1851, being about 32 per cent. Notwithstanding that this great county is ecclesiastically ruled by a bishop who is a model of industry and liberality, it does not appear from these statistics that the Church which he adorns has, during the intervening thirty years, made the progress which might have been expected. Whereas in 1851 the Establishment provided 43·7 per cent. of the accommodation, in 1880 the proportion is only 37·5 per cent. The provision of the Free Churches, or of all religious communions outside the Anglican Church, is 62·8 per cent. as far as these municipal boroughs are concerned. As in Derbyshire and Nottinghamshire, according to statistics recently published, so in Lancashire—but in an augmented ratio—Dissent greatly predominates, and the favoured and wealthier sect is the Church of the minority. We take these figures as we find them, but apparently they were not collected with a view to bring out this result. The facts are interesting in view of the assumption of the *Record*, that the Congregationalists at Birmingham were chary of producing proofs of the progress of Nonconformity. We have, however, no expectation that they will be accepted by an ingenious statist who has published a pamphlet to prove—somewhat in the teeth of patent facts—that the 1851 returns were an entire delusion, and that Nonconformists in England are a miserable minority.

The Papacy, when with perilous rashness it arrogated to itself the attribute of Infallibility in all matters connected with faith and morals, manifestly involved itself in a dangerous dilemma. Either it must vindicate its claim by a display of wisdom which would extort admiration even from opponents, or it must so dominate the consciences of its nominal adherents that they would be prepared unhesitatingly to accept black as white on every point on which the Pontiff thought fit to make an *ex cathedrâ* deliverance. In both directions we witness a failure so utter and complete, that not only is the claim to Infallibility hopelessly discredited, but the collapse of the new buttress is not unlikely to be fraught with widespread disaster to the ancient fabric of which it was vauntingly declared to be the topstone. With the change of Pontiffs there was some expectation that Leo XIII., warned by the consequences which followed the unwisdom of Pius IX., would adopt the statesmanlike advice tendered to him by the astute Father Curci, and thus bridge over the great gulf which separated the Curia from the sympathies not only of Protestants, but of the Catholic laity. Father Curci recommended a new departure in the direction of abandoning the claim to a temporal monarchy—the disreputable origin of which can hardly be questioned—at the same time strengthening in every conceivable way the bonds of sympathy between Romanists of all nationalities and the Pope whom they nominally accept as their spiritual leader. For some time there seemed—shall we say, speaking from the standpoint of Protestants, a danger?—that these more judicious counsels would prevail; but the Pope, after a considerable amount of wavering, now appears to have thrown in his lot just definitively with the Irreconcilables. In an Allocution delivered to the former holders of office in the Papal Court, he vehemently announced that the motive influence of Papal policy would be to regain possession of all that has been "stripped from the Papal See," declaring that "fraud" and "deceit" were the instrumentalities by which the deposition of the Pope-King was effected, and stigmatising as "an accursed day," the 20th of September, upon which united Italy celebrates the entrance of the Italian troops into Rome. In France, the political tactics of the Papacy have already converted indifference on the part of nominal adherents into that bitter antipathy of which we have had so remarkable a revelation in connection with the decrees against unauthorised congregations. In Italy the prevalent feeling seems to be rather one of contempt alike for clerical utterances and clerical machinations. Let there, however, a suspicion arise of real danger, and we should see other effete despotisms besides the throne of King Bomba, of which short work would be made in defence of that *fait accompli*, United Italy.

The State Church clergy, having sustained one unmistakable defeat on the question of the graveyards, seem now bent upon magnifying to absurd proportions the small matters by which they hope still to have the opportunity of taunting Nonconformists with inferiority. Those who plainly discern religious equality looming in a not distant future, and have no repugnance to the introduction in a future session of an amended Burials Bill, are watching with some interest these new devices of clerical ingenuity. The Bishop of Lincoln has communicated to the Spalding Board of Improvement Commissioners his determination not to consecrate a portion of a proposed addition to the cemetery, but suggests a form of benediction to be used over each grave in which "Church people" are interred. The Bishop of Gloucester and Bristol, and some of the other prelates, follow the lead of Dr. Wordsworth. The Bishop of Carlisle takes a different view upon this point, but he is staunch in his determination that upon no pretext should a corpse buried under the provisions of the Act be admitted into the church—neither should the bells be permitted to toll during the ceremony. Mr. W. Phillimore, in a letter which is published in another column, contends, for reasons stated, that the refusal of the use of the bell would be not only "ungracious" but "illegal." There is one subject upon which the clergy profess to be specially exercised—the duty which rests upon them as State officials of burying "the 'black sheep' of the Dissenting congregations for whom their own ministers decline to officiate." Considering that Nonconformist ministers are in no way constrained to express an opinion as to the character of any one whose body they may be required to commit to the ground, we cannot understand why there should ever be a refusal of their services when sought for. The objection thus urged has very much the appearance of a cowardly attempt at wholesale slander on Nonconformists as leaders of evil lives, on the part of those who are "willing to wound, but yet afraid to strike" a straightforward blow. "The real difficulty is," says the *Guardian*, "that the cases referred to are those of 'black sheep,' not that they belong to Nonconformist communities;" and "black sheep," if validly baptized, and not coming within certain specially accepted categories, are, upon the State Church theory, entitled to have a verbal certificate from the parish clergyman of having departed in the "sure and certain hope of a resurrection unto life eternal." If the clergy dislike the conditions of their contract with the State, they know the terms upon which they can obtain relief.

The Rev. J. Llewellyn Davies, writing as a representative of Broad Church opinion among the clergy of the Church of England, disclaims the liberty demanded for them by Mr. Haweis, of retaining their position, irrespective of any extent of divergence in doctrine, until driven from it by a legal process. Such a course of action, he rightly says, "cannot be good either for the freethinking minister or for the community." Having admitted this general principle, he still leaves scope for considerable latitude in its practical application in individual cases. The use of a large body of prescribed forms must, he argues, "be held to carry with it a certain liberty of partial disagreement;" and "there are strong reasons why clergymen should

not leave the Church, till *they feel* that truth and reverence forbid them to stay in it."

Only in a Church where "discipline" has ceased to have real meaning could it be supposed that any question of a vital character could be satisfactorily dealt with in this manner. The Established Church of Scotland is brought face to face with the difficulty, and must perforce pronounce authoritatively upon the extent of divergence from the Confession which may be tolerated in that communion. The Presbytery of Glasgow has taken action against the Rev. W. L. M'Farlan, of Lenzie, author of two discourses in the volume entitled, "Scotch Sermons." Discussing the question of "Authority," he argues that "the Scriptures are authoritative only in so far as they are true," and that they cannot be accepted as proof that Christ and His apostles uttered the words or performed the miracles ascribed to them. In a second sermon he declares his inability to accept the dogmas as to the descent of Man from the Adam of Genesis; the Fall of Adam; the imputation of his guilt to his posterity; the "arithmetical atonement" through Christ; the doctrine of election and that of the eternal punishment of the unregenerate. Out of seven propositions, the Presbytery affirmed that of Dr. Jamieson, to "remit the sermons to a committee with instructions to confer with Mr. M'Farlan on the subject, and to report on an early date." In the case of Professor Robertson Smith, the Committee of the Free Church Commission of Assembly have decided upon a report declaring, in effect, that his writings contradict the Scriptures and throw doubt upon their inspiration. As the outcome, it is confidently anticipated that the Professor will be called upon not to resume his official duties at Aberdeen. Whether he will bow to the authority of this Commission is by no means certain; it is anticipated that he will decline to yield to anything short of the arbitrament of the General Assembly in May next.

Our readers will peruse with interest the correspondence which we publish in another column between a clerical opponent of the Burials Bill and Mr. R. Leake, M.P. To the calm rejoinder of the Liberal member for South-East Lancashire, the upholder of graveyard monopolies has not, it would seem, thought it prudent to hazard a reply.

THE TEDDINGTON BURIAL CASE.

The Vicar and Churchwarden of Teddington, letting "I dare not, wait upon I would," have shrunk from a collision with the law courts, and the body of the child which was refused admission into the parish graveyard, as noticed last week, has now been buried there, with the rites of the Free Church of England, in accordance with the provisions of the Burials Act. How the matter was regarded by the clerical obstructionists may be gathered from the account given in the *Church Review*. "On Saturday," remarked that irreconcilable print, "Mr. Churchwarden Thynne, of Teddington, shut out a 'Christian and orderly' funeral, at which 'Bishop' Sugden was to have officiated, from the churchyard, on the ground that it was full, and that the consecrated portion of the parish cemetery was available, and that the vicar had the right of remitting to it any funeral at his discretion. The case awaits legal decision, and the corpse lies unburied." That the exact bearings of the case may be fully understood, it may be desirable to enter into some details which have come before us as to the course of procedure.

The death having taken place on the 8th instant, the required statutory notice was given fixing Saturday, the 16th inst., for the interment. On Friday, the 15th, having received no notice varying the arrangment, Mr. Hoare, the father of the child, called upon Mr. Tilbury, the parish clerk, to pay the fees and select the ground. The clerk told him that he "had no right to choose any ground, although" he "might have the right to bury there;" but he declined to take any money then, and appointed a meeting a few hours later in the parish churchyard. There he met the Rev. Mr. Mare, who was officiating for the vicar during his absence, Mr. Churchwarden Thynne, and the parish clerk. Mr. Thynne said: "Since the new cemetery has been formed, the consecrated ground there has been constituted a part of the old churchyard; you have a right to bury in the churchyard, but we have the further right to remit you to the cemetery." Mr. Hoare having reasserted his claim to bury in the old churchyard, Mr. Thynne negatived the proposal; and on the reason being demanded, added: "Because you shall not. I have tried your family grave with the testing-rod, and I find there is no room for another body. I also object on sanitary grounds." All suggestions to meet the difficulty were cut short with the intimation, "I will not argue with you; I have told you, you cannot bury here, and there is an end of it." This, however, did not eventually prove to be an accurate forecast; equally hollow was the vaunt in which he indulged: "I don't care a dump about the Act of Parliament; I can always drive a coach and four through any Act, and I will drive it through this." On the following morning a letter was left at Mr. Hoare's house, refusing interment, on the alleged ground of want of room. As our readers are already aware, the coffin was taken to the churchyard at the time fixed in the original notice, and thence, as no grave had been prepared, was brought back to the father's cottage, there remaining for several days, to the serious inconvenience and peril of the inmates.

Meanwhile, Mr. Hoare put himself in communication with the Liberation Society and the Protestant Dissenting Deputies, and under their advice new notices for burial on Thursday were served. The fees having been again tendered and refused, a notice from Mr. Shepheard, solicitor to the Deputies, was served upon Mr. Mare, threatening a writ of *mandamus*. Matters had now reached a crisis, which brought the vicar, the Rev. R. D. Ram, *in propriâ personâ*, upon the scene of action. The vicar, after a fruitless attempt to persuade Mr. Hoare to waive his demand—as to which it was then acknowledged that he was within his legal right—with good grace consented that the funeral should take place as required on the following day, even according the use of the church bell for tolling on the occasion. The funeral service was, on Thursday, duly conducted by Bishop Sugden, of the Free Church of England. The actual interment proved the invalidity of one of the sanitary pretexts which was put forward to prevent the interment. Mr. Thynne expressed to Bishop Sugden the belief that, owing to the flooding of the churchyard by tides and rains, water would be met with at a depth of three feet. So far from this being the case, the grave was found to be nearly dry, though dug to a depth of seven or eight feet.

Some contradictory statements have been made as to the recent use of the old churchyard. "A Sympathiser," writing in the *Surrey Comet*, says: "As it is now asserted that an arrangement had been made by the vicar and churchwardens with the Burial Board not to open any fresh graves in the churchyard, may I be allowed to point out that Mr. Churchwarden Thynne, who has taken upon himself the responsibility of denying to a *poor family* (though old parishioners, and having many relations buried there) a place in the churchyard, for their deceased child has this year, since the above arrangement, found there a resting-place for his own dear little one, notwithstanding that he is comparatively a recent resident in the parish. The children of other *well-to-do* people have lately been interred there." Referring to a statement published in one of the London daily newspapers, declaring that "no one had been buried in Teddington churchyard for a year," a correspondent writes: "This is a grand mistake and misstatement. Numbers, many have been so buried. The vicar stated that only one had been put into a fresh grave—that is, I apprehend, in virgin soil—since the opening of the cemetery, This also is a great mistake. Several, among them a friend of my own, have been so buried. The case of our Establishment friends breaks down at every point. The only safe ground for them is that the vicar accepts both the situation and the law."

We are glad to learn that the vicar has publicly declared his intention to accept and respect the law of the land—a decision which we commend to the attention of those who are meditating a contrary course. From this and other incidents of a like nature we may confidently infer that, the Legislature having passed the Burials Act, the Nonconformists of England will take very good care that it is not suffered to become a dead letter, in deference to any amount of clerical obstructionism.

SCOTTISH NOTES.

[FROM OUR OWN CORRESPONDENT.]

Mr. Maclaren has made one more effort to get into Parliament and has failed. He proved that some votes ought to have been recognised as his which were rejected, and, so far, he got the best of it. But, then, Captain Milne Home was able to show that some of the Liberal agents had paid the travelling expenses of certain voters, and that, it seems, has been pronounced corruption under the Act. I shrewdly suspect that if that interpretation of the law were pressed in all cases a good many more members would lose their seats than the Lord Advocate. What will happen now I cannot guess. Mr. Maclaren has been filling his place as our Home Secretary so well that Mr. Gladstone will certainly grudge parting with him; but then, on the other hand, it is awkward for the Lord Advocate—a member of the Government—to be permanently outside the House of Commons. It is conceivable that, like Lord Young, he may take to the Bench in despair.

The Liberation Society's meetings in Edinburgh last week were extremely good. Mr. Dick Peddie and Mr. Duncan Maclaren presided at the morning and evening conferences, and the English deputation—Mr. Henry Richard and Mr. Carvell Williams—were remarkably well received. One of the most notable incidents was the thorough-going speech of Mr. Grant, M.P. for Leith. Mr. Grant's father was one of the Established Church ministers of Edinburgh, and still lives, I believe, although he is a very old man. Few seemed to expect that one with such an up-bringing could be so "sound." Not many Free Churchmen were at the gatherings—a circumstance which can be explained by the fact that they have a platform of their own. But all the leading men in the Free Church, with a very few exceptions, now fully recognise the fact that the Liberation Society is fighting their battle, and at least three prominent representatives of the body—Mr. Taylor Innes, Mr. Douglas, and Mr. M'Micking—appeared to testify expressly to that effect. The meetings are not to end in talk. A scheme of action is being matured, and the agitation for the separation of Church and State in this country will now begin in a more systematic way.

One argument for Disestablishment has been found at Glasgow in connection with the resolution come to by the Presbytery to inquire into the famous "Scotch Sermons." That resolution has distinctly raised the question of the terms on which the State is at present paying one of our many Scottish denominations—either there is a bargain, or there is not. If there is, and if the main condition be the teaching of the doctrines contained in the Confession of Faith, then it is only fair that those who take the national money should be compelled to observe the conditions on which it is given. If, on the contrary, there is no bargain, and every man is to be allowed to do that which is right in his own eyes, then in the interest of public morality the dead Confession should be decently and deliberately laid in its grave. Our field here is a very much narrower one than yours in England. We know better what everybody of any mark is saying or doing. And I think there are plain indications already that the dilemma into which Professor Knight has brought the Church of his adoption will help forward the cause of Disestablishment. The Scotch people may not like heresy trials, but there is another thing they like less—viz., the dishonesty of clergymen signing the Confession and receiving money to maintain it while they deliberately try to sap its foundations.

Professor Knight, in his preface to "Scotch Sermons," says the volume may be taken as a fair sample of what it is becoming increasingly common to find preached from Established Church pulpits. But the assumption thus made has been strongly, and even bitterly, challenged. Dr. Knight has been twitted with being himself but an incomer. He was brought up, as one of the speakers in the Glasgow debate somewhat scornfully said, "in the orthodox fold of the Free Church." His knowledge, therefore, of the communion he has joined cannot possibly be intimate; and, in accusing its ministry as a whole of a wish to see Evangelical Christianity replaced by a sort of baptized Paganism, he has been guilty of what was plainly styled "unveracity." On such a matter I am not in a position to be able to pronounce an opinion, although the point is an interesting topic to us all, as you may well suppose. For, apart altogether from this question of whether a Church, distracted as ours is known to be, should, under any circumstances, be Established, it cannot but be a matter of serious concern to even Christians of the traditional Scottish type, to learn that in the belief of many our largest religious denomination has undergone, or is undergoing, a complete doctrinal revolution.

If I might hazard a guess, I should say that the younger men who have been trained in Glasgow and St. Andrew's will generally be found on the advanced lines; that the Aberdeen men will be "non-committal," and that the soundest men will come from Edinburgh. Principal Caird and Principal Tulloch have now for years exercised a broadening influence upon the rising ministry of the Church; but Professor Flint has begun to weigh down the scales on the other side, and those who know him fully expect that, as years go on, he will do much in the way of promoting an Evangelical reaction.

In the Glasgow Presbytery the mover of the motion condemnatory of the sermons was a venerable minister—Dr. Jamieson—who is not only respectable as a preacher, but has some reputation as an expositor of Scripture, and his supporters among the ministry were almost all men of some age and experience. The minority was led by the Rev. F. Robertson, a very "smart" man (to use an Americanism which applies very well in this case), and his supporters consisted chiefly of those whose ordination has been comparatively recent. It was, in short, the old story—a division between the old school and the new. There was, however, some significance in the fact that a larger proportion of the *laity* voted with than against the majority. Dr. Donald Macleod, the brother of Norman, sided with the minority, not that he approved of the Sermons, for he very freely condemned them, but because he considered that more harm than good will come of a heresy trial.

Will there be a heresy trial? I question it greatly. All that was agreed upon was the appointment of a committee to deal with Mr. McFarlan, the particular member of Presbytery who has offended. My belief is that so desperately anxious are the leaders of the Established Church to let sleeping dogs lie that influences of the most overwhelming kind will be brought upon the "heretic" to give in without fighting, and that he will do so.

The "gangin' plea," as old Peter Peebles called his own interminable case in the Free Church, has less prospect of being settled soon. I may be able to send you a telegram relative to the meeting of the Commission on Tuesday. In the meantime I may explain how matters stand. You will recollect that no sooner had the members of last Assembly gone home, rejoicing in what was generally considered a happy deliverance, than they were startled by the announcement that while Professor Smith was "under discipline," he had written for publication another article in which the offences for which he was being tried were deliberately repeated. This article was intended to be read before the Assembly, so that, as its author said, no one might remain in any doubt as to where he stood. Unfortunately, however, the issue of the new volume of the "Encyclopædia" was delayed, and Mr. Smith allowed his case to be decided without giving any hint of what was coming. Rightly or wrongly, this incident produced a disagreeable impression on many who before were disposed to be friendly to the Professor. A dozen Presbyteries immediately overtured the Commission of Assembly, which was to meet in August to look again at the whole matter. And when the commission met, it was resolved by a majority of over seventy to appoint a new committee of inquiry.

Now, *The Commission* is a peculiar body. It is not one of the ordinary courts of the Presbyterian Church. These consist only of Kirk Sessions, Presbyteries, Synods, and General Assemblies. It is, in fact, just *a committee of the Assembly*. The Assembly meets only once a year, and the framers of the system not unreasonably thought that was too seldom, since business might require to be done in the interval which was of

importance to the whole Church. They arranged, therefore, that in August, November, and March the Assembly shall virtually sit again in commission, or, in other words, that at these dates there should meet *a committee of the whole house*. As a rule this committee does not meddle with anything but what has been expressly referred to it by the Assembly. But it has been always understood that it is its business to notice, at its own instance; whatever matter of importance to the Church at large may emerge in the interval between May and May, and it was on this principle that the case of Professor Smith was anew taken up, and the investigation committee appointed. This committee has met and agreed, with some dissentient voices, upon a report which has been printed, and which will be laid upon the table of the Commission. I have reason to believe that the Commission will then be asked on the basis of the report to indicate in some way to Professor Smith its desire that he shall not resume his class this winter, but wait for the final arbitrament of the Assembly.

So far, all seems plain enough sailing. But Mr. Smith and his friends, who have a wonderful power of fight in them, are contesting *the constitutional right* of the Commission to interfere. They assert that what is proposed is a virtual upsetting of the decision of last Assembly, and the beginning of a new judicial process; and the motion which they will make will no doubt be on that line. Professor Lindsay, of Glasgow, is the chief mouthpiece of the party.

Unless Professor Smith resigns, the matter will come before next General Assembly in any case, whether the Commission sends it on or not. The only practical question of immediate interest is that of Mr. Smith being allowed or forbidden to teach this winter.

It is surprising how the Free Church survives its internal disturbances. Its sustentation fund is £5,000 *up* for the five months—that is, the sum raised for the support of the ministry since last Assembly is greater by that amount than it was at the same period last year.

Our Scottish representatives are, one by one, returning from the great Presbyterian Alliance held at Philadelphia, bringing back grand accounts of the gathering. Principal Rainy is judiciously remaining away till after the Commission. He has now definitely come to the conclusion that Professor Smith's retirement will be for the good of the Church; but he is too vacillating in his temperament to make a first leader, and he sometimes seriously embarrasses both friends and foes.

Correspondence.

THE LONDON MISSIONARY SOCIETY.

To the Editor of the Nonconformist and Independent.

Sir,—Will you kindly allow me space in your columns to make a statement that will, I think, be gratifying to the constituents of the London Missionary Society, and to the friends of missions throughout the country.

The prolonged vacancy in the foreign secretariat of the society, through the lamented death of the Rev. Dr. Mullens, is now filled up. After many months of anxious inquiry and prayerful waiting, the attention of the directors was called to the Rev. Ralph Wardlaw Thompson, of Liverpool, as a gentleman well qualified to fill the post. He is the son of the Rev. W. Thompson, of Cape Town, South Africa, and was born in India, when his father was labouring there as a missionary of our society. He was educated, as a youth, at the Cape University, and came to England to receive his training for the Christian ministry at Cheshunt College, and settled as a pastor first at Glasgow, and subsequently at Liverpool. The high and numerous testimonies received by the directors concerning Mr. Thompson, led them, at a recent Board meeting, cordially and unanimously to adopt the following resolution:—

Resolved,—That, having received the report of the special representative committee, commending to the Board the Rev. Ralph Wardlaw Thompson, of Liverpool, as, in their judgment, duly qualified to fill the office of foreign secretary of the society; and having heard, from various other quarters, satisfactory testimony as to his suitability, and believing fully in his high Christian character, his genial disposition, his courteous manners, his business capabilities, and his strong missionary zeal, the Board, accepting the recommendation of the special committee, hereby cordially and unanimously invite the Rev. R. W. Thompson to fill the post of foreign secretary of the society, earnestly praying that Divine wisdom may guide him to a right decision, and that, in the event of his acceptance of the invitation, the blessing of God may abundantly rest upon him, and upon the society through him.

This invitation, after much thought and prayer, Mr. Thompson has accepted, and he purposes entering upon his responsible duties at the beginning of the year, when he hopes to be sustained by the sympathy and the prayers of the directors and friends of the society.

Believe me, yours truly,

ROBERT ROBINSON, Home Sec.

Blomfield-street, London-wall, E.C., Oct. 25, 1880.

THE *SENATUS ACADEMICUS*.

To the Editor of the Nonconformist and Independent.

Sir,—Allow me a few words of explanation with regard to Dr. Simon's letter in your last issue. It is to be regretted that any mistaken account of his reasons for withdrawing from the examinership should be circulated; it has been generally known that the reasons adduced by Dr. Simon in his letter—especially that relating to the *scope* of the examinations—were the ground of his dissatisfaction. Every member of the Senatus most deeply regrets Dr. Simon's withdrawal, and I believe there is a general hope that this is but temporary, and that we may yet be favoured with his most valuable co-operation.

It must be borne in mind that the Senatus consists of upwards of fifty gentlemen, more than half of whom are, or have been, actively engaged in tutorial work. In so large a board, composed of members so deeply interested in the work of ministerial education, it cannot be otherwise than that diversity of opinion should prevail upon many points. The business of a body so constituted can certainly only be carried on by mutual concessions. So far as I have observed, there has been a disposition to fairly consider every variety of opinion upon the several matters which have been discussed. It should also be remembered that, although concerted effort to raise the general standard of theological education has been desired for many years past by some of our professors, difficulties have arisen which have prevented such a design from being carried into effect. These difficulties have at length been overcome; the Senatus has been established, the first examinations have been held, and (it cannot be questioned) a stimulus has been given in several colleges to theological study. The scheme is only in its infancy; but it appears to be a very healthy and promising infancy. There is a general disposition to act upon the sound old motto, *Festina lente!*

Dr. Simon desires that those who examine the candidates should be chosen from outside the teaching staff of the colleges. Let me mention one fact: Of the twelve examiners for 1880, eight were professors of our colleges; of those for 1881, *only three* occupy such positions, and all these three have most kindly accepted the office because applications to gentlemen "outside" had failed. I think Dr. Simon will admit that, in this matter, more than the "slight concessions" he acknowledges have been made. It should be added that all service connected with the Senatus has been entirely gratuitous; willing as our professors may be to work in this direction without payment, it can scarcely be expected that we shall always be able to secure the unpaid services of twelve scholars "outside." Our position in this respect will improve, when we see our way to a sufficient annual income. With regard to the lists of books, this is a mere matter of detail; they have not been printed as text-books for examination, but as books of reference; in theology this is obvious.

The real and important difference between Dr. Simon and the majority of the Senatus relates to the *scope* of the examinations. In connection with this let me mention two facts—first, that the number of subjects in which it will be necessary for a student to succeed in order to merely *pass* the examination is raised from four out of six in 1880 to *five* out of six in 1881; and, secondly, that arrangements are being made for the further higher examination, details of which will be published in the *Congregational College Calendar* for 1882. We all wish as heartily, I hope, as Dr. Simon himself to raise the standard and enlarge the scope of the examinations. At the same time we do not wish to discourage any of our theological students who are working earnestly and industriously from aspiring to a place on the Senatus list.

We regard to the proposal that, instead of selecting one subject for each year, the Senatus should examine in the whole range of theology every spring, I will only say that the difficulties in the way of such an undertaking on the part both of candidates and of examiners appear enormous. But this is a question which it would, in my humble judgment, be preferable that Dr. Simon should discuss within the Senatus, where his learning and ability are, I need not say, highly appreciated, and where all due weight would be given to his judgment than in the columns of a newspaper, even in those of the *Nonconformist and Independent*.

In conclusion, I will say that the Senatus is trying to do a little good, in a practicable way, and that its members will be grateful to any friends of ministerial education who will aid them in extending the range and increasing the measure of its usefulness.

I am, Sir, yours faithfully,

J. RADFORD THOMSON,

Registrar to the *Senatus Academicus*.

New College, London, Oct. 22, 1880.

THE RELIGIOUS CONDITION OF THE COUNTRY.

To the Editor of the Nonconformist and Independent.

Sir,—I had anticipated the consideration of this important subject at the meetings of the Union in Birmingham with much interest; but I must confess to a feeling of utter disappointment. The papers were good enough in their way, although it seems impossible to make some minds understand the meaning and significance of statistics. When an increase of 20,000 is represented as less than one of 15,000, and mourned over accordingly, and when one growth which outstrips another by nearly 20,000 is supposed to be retrogression, and furnishes a text for a jeremiad over Congregational decline, it is clear that the readers of papers on figures should carefully explain them and guard themselves from misconception. If I cared to argue the case on this basis, I should begin by disputing the facts. Nobody who has noticed what has been done in London, for instance, during the last fifteen or twenty years, and who goes over the number of new churches founded and new places of worship built, can suppose that there has only been an increase of 7,000 sittings in the last fifteen years. The perplexity arises, probably, from "larger" and "smaller" London to some extent; but, when that is allowed for, it is quite certain that much more has been done in that time than these figures indicate. Probably, however, the difficulty has not arisen with Mr. Mearns or his staff, but in the earlier enumerations. He is so careful and exact, that I am ready to take his return as indicating pretty closely the actual accommodation provided to-day.

But the great matter is not touched by these figures; nor was it touched by any of the speakers who dwelt in crude form with the subject. What, as it seems to me, we have to face is the habitual neglect of public worship by so large a proportion of the people of this country, both in town and country. Now, it is forgotten, that this has always been the complaint; and the matter is not as bad to-day as it has been, at any time, during the last half-century. At the first Autumnal Meeting of the Congregational Union—which also was held at Birmingham—to form a Home Missionary Society, a paper was circulated in which the following passage occurs:—"The religious state of our country has been brought before us in such a light as greatly to awaken our compassion. Such is the extent of irreligion and ignorance, such the activity and force of moral evil in diversified forms, at the present hour, in this land, that we cannot look upon its condition and prospects without serious alarm, unless efforts far more vigorous than have hitherto been employed shall be at once commenced to evangelise the multitudes of the ungodly among its population." "Jethro," and "Our Country," are books seldom looked into nowadays. But it will be found that the anxieties prevalent now were those which were felt by earnest Christians when they were first published. Still, that there has been an almost incredible advance in the moral and religious condition of the country during the half-century cannot be denied. The proportion of people who attend the ordinances of grace, and show signs of living interest in the essential principles of the Gospel, is much greater than it was, all over the country, in my own early days. I think, if it were necessary, I could adduce facts to prove this conclusively.

But, on the other hand, there are many churches connected with the Establishment, and many belonging to all sections of the Free Churches, which are not filled as they once were, and which do not draw in the people as they once did. There seems to be a great and serious waste; and it is to this that I think attention should at once be turned. Now, it is quite clear that of late years there has arisen a form of religious life which has been productive of immense mischief, ecclesiastically. What are sometimes called evangelistic services, in which neither an intelligent nor a strong form of Gospel truth is presented, have been substituted for the regular ordinances of public worship in the churches of all denominations. A large number of persons who were regular attendants and seat-holders have given up their connection with the churches for attendance at these places. It is a cheap form of religion. The expenses are borne by other people in the main. Attendants can come and go as they please, without remark; and a loose, unintelligent form of religious life, without Church relationships, has been substituted for the forms of New Testament piety. Plymouthism is the only thing ecclesiastical which has profited by this folly. There are parts of London in which almost every street has its "undenominational" and "unsectarian" mission-hall; while, the galleries especially, of churches and chapels in the immediate neighbourhood are comparatively empty. The waste of resources which has been going on for years past, in the provision of such places—which, in spite of the statistics, I hold, are not wanted—is enormous.

The next matter to which, I think, attention needs to be drawn, is the folly of much of our church building. Anything more irrational, than the present arrangements in London for this purpose, it would be difficult to conceive. We have a London Union, and we have a Chapel Building Society. The latter is independent of the former—very; and there is not only collision, but waste of resources. The London Union could do the work better, without an additional sixpence of expense; but, of course, the duly-elected representatives of the churches could not be trusted to do what is requisite! Surely, it is high time that this absurdity of two sets of officials should come to an end. The London Union selects sites for new buildings; then comes in the other organisation, which may, and often does, in its decisions and grants, run counter to the matured wisdom of the actual workers and founders of the new churches. But this by the way. Times change and manners change. We are living in an age of large buildings and large congregations. The recent experience, on both sides of the water, seems to indicate the wisdom of one or two strong central churches for districts, and not the multiplication of small churches. I look upon this movement with considerable interest; but it seems to me, that the full success of the experiment depends upon a return to the apostolic plan of a plurality of elders or pastors.

If this could be arranged, I think the problem of attracting the people would be solved. But, I know one district in London in which, a few years ago, we had two large and comfortable chapels, with large and influential congregations, both doing, and successfully, a great work; having schools and other forms of usefulness in full operation throughout their respective districts. Now, what has happened there? Of course the exodus to the farther suburbs has affected both, and, as was to be expected, that nearer to town much more than the other. Five suburban churches have been built, to supply the needs of those who have left the district for new neighbourhoods where there were no places of worship at all. Of this I do not complain; although I think, such persons ought not to allow the churches which fostered them in the earlier years of their religious life, to struggle on without the help they could easily afford. Twenty or fifty pounds a year from these new and flourishing churches—which they would never miss—would make all the difference between easy circumstances and a life-and-death struggle for existence. And it is not to be overlooked, that the burden falls mainly, on the pastors who take, as a duty cast upon them by the Master, the maintenance of religious ordinances in those older, forsaken churches. But will it be believed, that in the district thus situated, ten or eleven Congregational chapels have been built, some of them within a

stone's throw of each other, and one of these chapels would hold easily the united congregations of the district? Now, it is a fact that people are repelled from thinly-attended places. Ministries are not so effective. Where ten or twelve men are in reality competing for the congregation which ought to be gathered around one, and once was, there cannot be that genial interest and unity essential to the higher forms of church efficiency. There has been in the building of these places great waste of money; there is now waste of power; and the effective action of strong bodies on the outlying population is impossible. One large building, at the end of the district furthest from town, is a great and gratifying success. If the larger number of these places could be closed and sold, and the scattered elements concentrated in one centre, the good accomplished would be at once multiplied a hundredfold; while all the real forms of evangelistic agency for reaching outsiders would be employed to the best advantage.

There is a great leakage going on, however, which, I fear, is more mischievous still. One of the speakers at Birmingham referred to the Lancashire Sunday-schools. The strength of the churches in that and the adjoining county of York is derived from the schools. The young men and women, in large numbers, before they leave the schools, become seatholders. Some of the richest, and some of the best, men in these counties owe everything under God to the fact that school and church were so closely associated. No one, coming from these counties to London, can help being struck with the contrast generally presented in this respect. Throughout London the complaint is general, that the schools are conducted in complete independence of the church, and without the slightest regard to the church's interests. Teachers are engaged who are not in association with either church or congregation; in some cases they have, as in the case of Plymouth Brethren and other like sects, a strong antipathy to the churches in whose schools they teach. The children are not encouraged to attend public worship. I have heard, recently, of a superintendent of a school of nearly a thousand children, who "could not conscientiously lead the children under his care to the church of whose school he is an officer." I know teachers "who would not dream of asking their scholars to go to the chapel to worship, or to become members, if they had been brought under the influence of the truth." As far as they are concerned, "they might go where they pleased." This has grown out of what is called Sunday-school Union unsectarianism. The children of godless parents thus grow up without the habit of attending public worship, and without those religious associations which help to hold men fast to goodness. The result is that, practically speaking, the whole of the scholars who pass through the schools, in large portions of London are lost to the churches, and do not attend the means of grace on the Sunday. Anything more utterly foolish or suicidal it would not be easy to imagine. And now, that we are having Sunday-school celebrations of the Lord's Supper, it is clear that the non-ecclesiastical method of working the schools is to be pushed to its utmost limits. In view of such facts, what wonder that so large a portion of the population drifts away from the churches? It is high time that Congregational Churches began to consider their ways. Of the hundreds of thousands who, we are told, have passed through the Sunday-schools, it is a shame and a disgrace, as well as a weakness, that the larger proportion has no connection with the sanctuary.

I should, perhaps, have ventured to draw attention to these facts in the Assembly; but I was not asked to speak on the grave matter we were expected to consider; and I have so keen a sense of the infliction one suffers from the brethren who speak, I suppose without preparation, that I preferred to be a silent member. Your columns are, however, open to the discussion of such topics as I have touched upon, however imperfectly, in this letter; and I hope others, with the authority of years and of experience, may be induced to let your readers know what is in their hearts concerning them.

I am, Sir, your obedient servant,
DAVID FLINT.

A HIGH CHURCH VIEW OF MR. STOPFORD BROOKE'S SECESSION.

To the Editor of the Nonconformist and Independent.

SIR,—The secession of Mr. Stopford Brooke, and the correspondence to which it has led, more especially the letters of Mr. Haweis and Mr. Oakley, give rise to many interesting reflections. Mr. Haweis considers Mr. Brooke's secession a mistake and an anachronism. Mr. Oakley regards it with approval.

After premising that the only competent tribunal to decide all such questions in a Protestant Church, such as the Church of England, is a man's own conscience, and that it seems to me somewhat of an impertinence for others to express either approbation, or the reverse, of such a step as that which Mr. Brooke has taken, I should be glad to say why, from the point of view of a High Churchman, I agree with Mr. Haweis rather than with Mr. Oakley. My wonder is that any one holding the opinions avowed by Mr. Stopford Brooke, or even very much more "advanced views," as they are called, should feel it necessary, for that reason, to retire from the ministry of the National Church.

Everything seems to me to depend upon whether a clergyman considers himself to be bound by the creeds and articles and formularies of the Church, taken in their natural and grammatical sense, on the one hand, or upon the other, in the sense in which the ruling powers and authorities of the Church have decided to accept subscription.

Now it seems to me that the authorities of the Church of England, both temporal and spiritual, from her supreme governor, the Queen, downwards, have ever since the Gorham Judgment, deliberately resolved to accept subscription to the creeds and formularies of the Established Church from all her ministers in a non-natural sense. Indeed, the term "non-natural" seems to me weak and poor to express the actual condition of things. It is by no means wide of the mark to say that the supreme governor of the Church of England, acting in a perfectly constitutional and legitimate manner, through her appointed Courts and their judges, has decided that subscription to the general doctrine of the Church of England must not and shall prevent any individual clergyman from holding and teaching the direct contradictories of any number of particular doctrines. For instance, the Church of England teaches, *on paper*, the doctrine of baptismal regeneration, and requires her ministers to profess on each recurring Lord's-day, that they "believe in one baptism for the remission of sins." But the rulers, or governors, the living, executive authority of the Church of England has decided, once for all, that—"all such declarations to the contrary notwithstanding," as the lawyers say—no man shall be excluded from the ministry of the Church because he maintains, as Mr. Gorham did, that in no case, and under no possible circumstances, is an infant regenerated by baptism. How entirely the executive government of our Church adheres to this liberal policy may be judged by its recent promotion of Dr. Ryle to the important bishopric of Liverpool. Dr Ryle is favourably, and, perhaps, chiefly known to the Evangelical world, for his hearty and vigorous denunciations of the *paper* doctrine of the Church of England of baptismal regeneration, but which he prefers to designate as a soul-destroying heresy. Dr. Ryle, with, of course, perfect conscientiousness, vindicates his Christian freedom, as a distinguished member of one of the three great schools of thought in our Church, by so doing. And the Government of the Church marks its sense of the approbation with which it regards his vindication of Christian liberty, as regards his own school, by making him one of the spiritual rulers of the Church herself.

Wherefore, then, having regard to the distinguished career of Dr. Ryle, and taking notice of the thoroughly manly and outspoken manner in which he has denounced that paper doctrine of ours—I speak as an English Churchman—and his Church, Baptismal Regeneration, should Mr. Brooke, or any one else who cannot conscientiously accept some other doctrine of the Church of England, feel uncomfortable, or uneasy, or not perfectly at home in so happy a family, presided over by such a tolerant executive Government?

It must be carefully remembered that in the question of adherence and subscription to certain definite authorised formularies, no question as to the greater or less importance of such and such doctrines can, or ought for one moment, to be entertained. Taken *per se*, the doctrine of the Incarnation is, of course, of almost infinitely greater importance than the doctrine of Baptismal Regeneration. Taken as doctrines of the Established Church of England, to which subscription is required and enforced by law, they stand upon identically the same footing, and are of identically the same importance. Upon no theory of morals which has ever been taught in the world would a Court or judge of the Church of England have a *moral* right to say, "We justify Dr. A. in his repudiation of the doctrine of baptismal regeneration, according to the literal and obvious sense of the words, and we condemn Mr. B. for not holding and teaching the doctrine of the incarnation, because, though he accepts it as an expression of an ideal truth, he does not look upon it as true in the region of physical fact." For any Court to hold such language as this would, indeed, be immoral, and we may be very sure that the Courts and judges of the supreme ecclesiastical or spiritual governor of our Church never will use such language.

The fact is that Mr. Oakley confuses adhesion or non-adhesion to doctrines of the Christian faith and the Catholic Church, varying almost indefinitely in importance, and adhesion to the doctrines of our National, Established Church, in which there is not, and ought not, to be the very slightest distinction made by the governing authorities of that Church as between our tolerated phase of negation and another. And as I have observed, those authorities do not, as a matter of fact, make any distinction. We have seen what they have done for the whole Evangelical school in the person of Mr. Gorham and Bishop Ryle.

They have shown equal willingness to include the whole of the Ritualistic school of thought in the same "happy family" of our National Protestant Establishment. It is quite unnecessary to point out how diametrically opposed to any natural, or literal, or grammatical, or historical interpretation of the formularies of the English Church are the Ritualistic doctrines of the Sacrifice of the Mass and the Real Presence. Yet, as every one knows, the Final Court of Appeal of our Church has, in the Bennett Judgment, finally decided that any clergyman may publicly maintain these doctrines in a form that would be extreme, even for a Roman Catholic, and yet enjoy all the benefits and emoluments accruing from his position as an Incumbent of that Church. All this is unquestionable. The only question that remains is, whether or no, now that the situation has been made so plain, the people of England will care to continue their support of so remarkable and so interesting an institution. To this question I may perhaps return.

I remain, yours faithfully,
THOMAS W. MOSSMAN.

THE AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly correct an error that has crept into your report of the meetings of the Congregational Union recently held in this town?

The Secretary to the local committee, who, with Mr. J. Bickerton Williams, received the thanks of the Assembly, was not, as appears in your paper, the *Rev. T. Stevens*. The toil and pleasure of the office belonged to me, and mine is the crown of my brethren's thanks.

Yours faithfully,
FREDERICK STEPHENS.
Birchfield, Birmingham, Oct. 23, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—Many things were said at the Birmingham meeting, which will doubtless have a good effect for a long time to come; but I would observe that it would be well if in future gatherings more consideration could be given to the essential question—viz., How to realise the promise of our Lord—the baptism of the Holy Ghost. This is evidently the question; for if our churches are "filled with the Spirit," the other questions will be more easily solved. This has long been felt by not a few earnest-minded men among us, and, notwithstanding the value of statistics as data, it is strongly felt that these, without the realised power, are like Ezekiel's valley of dry bones.

Among the many good meetings held there was one at Moseley, where this subject was spoken to. Now, some of us went there (though a great number of meetings were being held all over the town) with the feeling that some substantial truth would perhaps be brought home to our hearts. We were not disappointed, for both addresses were profitable. Dr. Clemence especially seemed to touch the core of our difficulties; and I know that some felt that here was the key that would unlock the treasury of heaven, by which—the life and power filling us—they would fly. Why can't we put this question first and foremost? Certainly, if we are living up to our privileges as believers to the full extent that Christ willeth, we need not trouble ourselves so much about our proportion of responsibility in meeting the requirements of the day, because these will be met spontaneously and fully.

If we take, for instance, the last year's income of the London Congregational Union, we find that it falls short of what has been done with less expenditure in past years by individual men like our Morleys, Wilsons, and others. If organisation, say, indirectly discourages the individual zeal, it supplies a sad substitute if it only offers statistics. These are doubtless good in their place, but that is only secondary. The first place must be filled with enthusiasm coming out of love and based upon faith—a burning, quenchless zeal for God.

If there are men among us who can help us to realise the full measure of God's presence and power, and thus excite this zeal, let them come forward and they will carry all before them.

Yours truly,
BUCKLEY.

SECULARIST "SWEETNESS AND LIGHT."

To the Editor of the Nonconformist and Independent.

SIR,—In the *National Reformer*—edited by Mr. C. Bradlaugh—of the 17th inst. there is an article by Dr. E. B. Aveling, a prominent Secularist leader, which I think is useful as an illustration of the vicious and pre-eminently unjust spirit of Secularism. It purports to be a sketch of the late Baptist Union meetings. The writer, with an air of superiority which is characteristic of his school, affects concern at the spectacle of a number of men "with the infinite potentialities for work that are resident even in them frittering away time, money, energy, life, in the teaching of obsolete, impracticable thought when the people are growing around them." "Still," continues the writer, "as the Spartans showed to their children the Helots when drunken as a warning, so is it wise at times, more in sorrow than in anger, to show those who strive after true living the follies and the weaknesses of those who are content with the false life." Then follows a coarse, running sneer at each of the speakers. The Rev. Mr. Barnett, who had once been connected with the Press, is referred to as having sunk "down to the level of a missionary," and the line of Shakespeare's is applied to him, "To what base uses may we come at last." I wonder what Dr. Aveling would have said to Dr. Carey's remark on the acceptance, by one whom he had hoped would succeed him as a missionary, of a high State appointment—"What! has he drivelled down to that?" But Dr. Carey was only a poor Baptist, and not Dr. Aveling. Again, the Rev. H. Pestonji is condoled with for not having chosen a better book to translate into his native language than the Bible. The Rev. J. D. Bate is complimented for his work of compiling an Indian dictionary. Commenting on an expression of the Rev. W. Evans, that he had "wished to go to India that the heathen might be brought into the liberty of the Gospel," the writer launches forth into a most virulent attack on Christianity, and suggests that the "liberty" is "to commit sin, because a most unjust arrangement permits such sin so long as the sinner basely accepts the punishment of an innocent person as atoning for the crimes of the guilty." Then follows this extraordinary expression—"let him (the missionary) not attempt to lure the Hindoo out of his *freer, healthier creed into the darkness of Christianity.*" If Dr. Aveling were a mere toiling, unread artisan, this might be excused on the ground of ignorance; but what is to be said of a man's writing thus who has the history of India since missions were introduced there lying open before him? If Dr. Aveling had seen a young and beautiful sister burnt to death simply because her husband had died, and a brother crushed beneath the wheels of Juggernaut to propitiate some deity, probably he would not have written such words as these.

Alluding to a remark of the Rev. J. D. Bate touching the "drivelling superstition of idolatry," Dr. Aveling retorts by speaking of the Bible and Christ as "the drivelling superstition of an idolatry of a man-constructed book and a man-constructed God." On Mr. Bate's allusion to "the power of the Holy Ghost," this modern apostle of "sweetness and light" refers to it as "the old, old, miserable, unsatisfying cry." The Rev. W. Ebrington is told in reply to one of his remarks that "so changed are the life conditions to-day that the religion of Jesus of Nazareth will not suffice man any longer. The poor, weakly food, not unadapted for the infant mind, has no longer strength enough for the growing intellect of the world."

I will not inflict more of this on your readers, but if we are to put forth adequate efforts to stop the "progress of infidelity," it is essential that we should understand it. With the splendid conquests of Christianity before us, we may perhaps feel only contempt for utterances such as these of Dr. Aveling. Unhappily, however, there are vast multitudes who receive them as sound philosophy. I think it becomes us to oppose to such gross misrepresentations the

solid facts of the case. Surely men could not be misled by the unjust caricatures of Christianity which infidelity indulges in if once the unfairness were exposed. Who and what, for instance, were these men whose assembling together provoked the scornful allusions of Dr. Aveling? Why, the foremost defenders in their respective localities of every civil and religious right. Descendants of men whose devotion to humanity had struck the manacles from tens of thousands of West Indian slaves, they are found to-day in the forefront of every battle for human rights. Why did not this unscrupulous champion of secularism generously credit men whose voices are ever raised in defence of the weak, and in opposition to every form of wrong and oppression, with at least so much of what he himself would count noble and good? The reason is obvious. It would have been fatal to his argument. The honest but deluded artisans who listen to such one-sided attacks on Christianity would have been led perhaps to think that a "drivelling superstition" which could produce such men as, say, the Rev. R. Glover, of Bristol, or Hugh Stowell Brown, of Liverpool, whose earnest and manly voices I have repeatedly heard ringing out fearless rebukes of social and political wrongs, was not quite so powerless for good as it was represented to be. A. C.

P.S.—Would it not be worth the while of the Christian Evidence Society to get out a plain statement of facts illustrative of the practical results of Christianity? I mean testimony from impartial witnesses, such, for instance, as the following:—I was in conversation with a New Zealand squatter one day—a Secularist, as I found—and he told me this of one of his men, a Maori who had become a Christian. They had had a very hard day's work at sheep-shearing, and he (the squatter) gave all the men rations of whisky after supper. On offering it to the Maori, however, he declined, saying he had made a vow to God—pointing upward with his finger—never to touch strong drink again, as it had once been his foe. No persuasions, said my informant, could induce him to swerve from his resolve. To appreciate the force of this resolve it must be remembered that the native New Zealanders are intensely fond of "fire-water."—A. C.

ANOTHER IMPOSTOR.

To the Editor of the Nonconformist and Independent.

Sir,—For some months past a young man has been using my name up and down the country with a view to strengthening his appeals to the benevolent. I am sorry to say that, in several cases which have come to my knowledge, this device has proved only too successful. He represents himself as a member of the church under my care, and, occasionally, at any rate, says not a little to its disparagement. His name is W. H. Mansell. I have ascertained that he once lived at Stafford, but that he left the town six years ago with the reputation of being a notorious liar. That he still deserves the name will be evident when I say that he never has been a member of my church, nor—so far as I am aware—of my congregation either, and that I don't know him even by sight. I am told, however, that he is a young man of twenty-six or twenty-eight years of age; that he is short and slight; that he has sandy hair; and that, though of dissipated appearance, he has a very plausible address. From a letter which has come to hand to-day, I find that he is now prowling about London, and that he has recently been trying to make capital out of the name of my senior deacon, W. Silvester, Esq. I have probably said enough to show that he is an impostor of more than ordinary malignity.

I am yours, &c.,

Stafford, Oct. 25, 1880. S. B. HANDLEY.

Literature.

JANE AUSTEN.*

Miss Sarah Tytler has found in Jane Austen a subject exceedingly well suited to her taste and genius. In not a few things, subject and commentator resemble each other. In Miss Tytler, as in Jane Austen, there is the capacity for patient observation of individual character, a power of penetrating to exceptional and half-recognised tendencies, and of bringing these out, without obtrusiveness, through the gradual and generally natural development of incident and action. In both there is the suggestion of power to concentrate, as it were, into a mere droplet, the results of long and careful observation and study, and yet a determination to eschew the ordinary avenues to interest of certain kinds, and to linger over what are certain to seem, to the great mass, most unimportant details and circumstances. In both, also, there is a special bias to *moralising* characters and incidents, not so much directly as indirectly, and of making appeal to ethical perceptions as well as to the imagination and the emotions. Both thus lose something and gain something; they will be admired and their books treasured by the thoughtful and studious, but writers of this type will never, like Byron, wake one morning and find themselves famous. Their distinction is qualified by the possession of some special perceptions on the part of their readers; and we do not wonder, though, of course, like others, we regretted it, that Jane Austen had fallen into such obscurity as to be practically unknown when Lord Macaulay—and it is a tribute to his insight and cheerful independence—wrote the essay on her life and works which created her into an English classic, and compelled all who sought to regard themselves as cultivated to read or re-read, if not to study, the tales of Jane Austen.

Miss Tytler has done her work well. She appreciates to the full the fine qualities in Miss Austen's life and works, and presents them to us with grace and clearness. We could have wished that the outlines of the stories had not been quite so detailed, because, after all, they are not of the kind to present material for striking epitomes; and we think that a more liberal selection of passages from the tales themselves might have proved an additional element of attraction, and given zest to the reading.

The biography is to us a most important part of the book. We have read it with thorough pleasure. It is an admirable example of the biographic monograph. The main facts are presented, the salient points finely suggested, all minor details passed over, with a light but efficient hand. The effect on Jane Austen of her surroundings is indicated, not only with clearness, but with power; the whole is pervaded by restrained sympathy, delicate perception, and fine taste The parsonage of Steventon, that quiet Hampshire village, is done with the true painter's skill—few, indeed, surpass Miss Tytler in this kind of cameo-sketching. We must give two little extracts just to show how excellent is Miss Tytler's style when dedicated to this kind of work. She writes of the members of the Austen family:—

Jane Austen had five brothers and one sister. James, the eldest of the family, and the father of Jane's biographer, is described as well-read in English literature, writing readily and happily both in prose and verse. When yet a young man at Oxford he originated a periodical called the *Loiterer*, and, by his example, may have turned Jane's attention to authorship. He was a clergyman, and succeeded his father at Steventon. Edward Austen was early adopted by his cousin, Mr. Knight, of Godmersham Park, in Kent, and Chawton House, in Hampshire. He adopted the name of Knight, and was, like Frank Churchill, in "Emma," a good deal separated from his family in their youth. But it was to his neighbourhood, and to the support of his position as the squire of the parish, that the women of the Austen family returned at last. This brother Edward is said to have been full of amiability and fun. He seems to have borne some resemblance in his character as well as in his circumstances, to the Frank Churchill of Jane's story.

Henry Austen was a good talker, but he was the least successful of the brothers. While he resided in London he appears to have been the literary authority, and the means of communication between his sister Jane and her publishers.

Francis and Charles Austen were both sailors, and both lived to become admirals. Francis possessed a firm temper and a strong sense of duty. He was distinguished by his religious principles at a time when a religious profession was rare in the service. At one station he was pointed out as "the officer who knelt in church." Charles—specially beloved in his family for the sweet temper and affectionate disposition which resembled Jane's—was, on one occasion, seven consecutive years absent from England on active service. He died of cholera in the course of the Burmese War, Lord Dalhousie expressing his admiration of the staunch, high spirit which, notwithstanding his age (74) and previous sufferings, had led the admiral to take his part in the trying service that had closed his career.

Cassandra Austen was three years Jane's senior. The warmest affection subsisted between the two, Jane, in her maturity and fame, continuing to look up to her elder sister as a beautiful, staid, thoughtful woman from her girlhood. When Cassandra was sent to the school of a Mrs. Latourville, probably a French *emigrè*, in the Forbury of Reading, Jane went with her, not because she was old enough, but because she would have been miserable without her sister, her mother observing that "if Cassandra were going to have her head cut off, Jane would insist on sharing her fate."

The following description of Jane Austen's person and character may be read with interest:—

In person Jane Austen seems to have borne considerable resemblance to her two favourite heroines, Elizabeth Bennet and Emma Woodhouse. Jane, too, was tall and slender, a brunette, with a rich colour, altogether "the picture of health" which Emma Woodhouse was said to be. In minor points Jane Austen had a well formed, though somewhat small, nose and mouth, round as well as rosy cheeks, bright hazel eyes, and brown hair falling in natural curls about her face. With regard to her knowledge and accomplishments, Jane Austen was well acquainted with the English history and literature of her day. When very young she was an ardent partisan of Mary Queen of Scots and Charles the First, though one may be tolerably sure she modified her views in later years. She read the Queen Anne essayists and their followers. She was a warm admirer of the works of Johnson, Crabbe, and Cowper. Of Crabbe she said jestingly in reference to the author—not the man, whom she had not seen—that if she ever married at all she could fancy herself Mrs. Crabbe. She knew Richardson's novels almost by heart. She had great pleasure in Sir Walter Scott's poetry. Of his novels only "Waverley," "Guy Mannering," and "The Antiquary" had come out before her day. She expressed more than once in her tales her lively appreciation of the novels of Mrs. Radcliffe, Madame D'Arblay, and Miss Edgeworth.

The following is a characteristic specimen of Miss Austen's style, which Miss Tytler does well to cite:—

No one who had ever seen Catherine Morland in her infancy would have supposed her born to be a heroine. Her situation in life, the character of her father and mother, her own person and disposition, were all equally against her. Her father was a clergyman, without being neglected or poor, and a very respectable man, though his name was Richard, and he had never been handsome. He had a considerable independence, besides two good livings, and he was not in the least addicted to locking-up his daughters. Her mother was a woman of useful, plain sense, with a good temper, and, what is more remarkable, with a good constitution. She had three sons before Catherine was born, and instead of dying in bringing the latter into the world, as anybody might expect, she still lived on—lived to have six children more, to see them growing up around her, and to enjoy excellent health herself. A family of ten children will be always called a fine family, where there are heads, and legs, and arms enough for the number, but the Morlands had little other right to the word, for they were in general very plain, and Catherine for many years of her life as plain as any. She had a thin, awkward figure, a sallow skin, without colour, dark lank hair, and strong features; so much for her person; and not less unpropitious for heroism seemed her mind. She was fond of all boys' plays, and greatly preferred cricket, not merely to dolls, but to the more heroic enjoyments of infancy, nursing a dormouse, feeding a canary-bird, and watering a rose-bush. Indeed, she had no taste for a garden, and if she gathered flowers at all it was chiefly for the pleasure of mischief—at least, so it was conjectured, from her always preferring those which she was forbidden to take. Such were her propensities; her abilities were quite as extraordinary. She never could learn or understand anything before she was taught, and sometimes not even then, for she was often inattentive and occasionally stupid. Her mother was three months in teaching her only to repeat "The Beggar's Petition," and after all, her next sister, Sally, could say it better than she could. Not that Catherine was always stupid; by no means; she learned the fable of "The Hare and Many Friends" as quickly as any girl in England. Her mother wished her to learn music, and Catherine was sure she should like it, for she was very fond of tinkling the keys of the old forlorn spinet, so at eight years old she began. She learned a year, and could not bear it, and Mrs. Morland, who did not insist on her daughters being accomplished in spite of incapacity and distaste, allowed her to leave off. The day which dismissed the music-master was one of the happiest of Catherine's life. Her taste for drawing was not superior, though whenever she could obtain the outside of a letter from her mother, or seize upon any other odd piece of paper, she did what she could in that way by drawing houses and trees, hens and chickens, all very much like one another. Writing and accounts she was taught by her father; French by her mother. Her proficiency in either was not remarkable, and she shirked her lessons in both whenever she could. What a strange, unaccountable character! for, with all these symptoms of profligacy at ten years old, she had neither a bad heart nor a bad temper, was seldom stubborn, scarcely ever quarrelsome, and very kind to the little ones, with few interruptions of tyranny. She was, moreover, noisy and wild, hated confinement and cleanliness, and loved nothing so well in the world as rolling down the green slope at the back of the house.

As to the leading purpose of this book, we must give it from Miss Tytler's own words in the preface:—

I think the tales and the life are calculated to reflect light on each other; I think, also, that the arrangements of the tales—which I have selected as the author wrote them, and not as they happened to be published, particularly in reference to the fact that the two which I have given first were written more than two years before "Emma" and "Persuasion"—is an advantage, in permitting the growth of the author's mind and taste to be recognised. I have used my own judgment in the selection of the stories, and in the degree and manner in which I have condensed them. It is with reverent hands that I have touched these great English novels, for the purpose of bringing them into such compass as may make them readily accessible to all, and especially to young readers apt to be wearied by the slightest diffuseness. Wherever it has been possible, in view of my aim, I have used the author's own words as incomparably the best for the characters and situations. I have pointed out here and there the great changes in social standards, customs, and fashions since Jane Austen wrote; while it is her glory that the human nature in her books, and the human nature in every generation, are the same. I have occasionally called attention to an unrivalled piece of art, which a too eager or an unexperienced reader may be in danger of overlooking.

So far from presuming to wish to draw readers from Jane Austen's novels in their complete form, it is my earnest desire to send many a young student who may be tempted to quench her intellectual thirst at sources utterly unworthy of the great English novelist to the originals of the tales I have abridged.

With some little drawbacks, the book remains an admirable specimen of what there is now-a-days so much call for—epitomes of the life and works of great standard authors of a past time, which shall put the reader, who has no time for extensive study, into a fair position of knowledge, and shall prove a valuable introduction and guide to the further study of the author, on the part of those who can so devote themselves. Two classes are thus appealed to in this book; for both it is admirably suitable; to both it will be equally valuable. For ourselves, we set it on a cherished shelf alongside of six neat old-fashioned volumes containing all the tales which have been often read, with the feeling that now we have an admirable commentary, introduction, and handbook. Nor should we omit to make mention of the beautifully-engraved steel portrait of Miss Austen and of Steventon Rectory (on the title-page) which do so much to give completeness and beauty to the book. How effectually the same thing could be done by Miss Tytler for Miss Edgeworth, Miss Russell Mitford—whose life in its wise consecration and self-sacrifice would be so effective in Miss Tytler's hands—and many others! We may see these also some day, notwithstanding that to a recent book Miss Tytler prefixes a dedication which makes us realise another point of remarkable likeness in her to Jane Austen. As Cassandra was to her younger sister Jane—counsellor, helper, coadjutor—so we learn an elder sister, recently departed, was to Miss Sarah Tytler.

*Jane Austen and her Works. By Sarah Tytler. With a Portrait on Steel. Cassell, Petter, and Galpin.

The Mystery of Pain: A Book for the Sorrowful. By James Newton. This is a new edition of a little work, by a once distinguished surgeon and earnest Christian gentleman, which ought to be read and reread by all the suffering. It could hardly fail but that the bright light in the cloud would become more apparent.

THE BRITISH QUARTERLY REVIEW.

The October part of this ably-conducted Review offers a sufficiently varied programme. The opening paper is devoted to an analytical criticism of the Laureate's poems, of which at this moment in England, the writer expresses his opinion, more is known by heart and can be quoted than of all the other poets in the language fused into one. "As an interpreter of nature," the critic declares, "Mr. Tennyson is, within his own limit, quite unequalled. The limits would seem to be those imposed by short-sightedness, refusing to allow details of a great scene to be grasped by the vision, but intensifying the grasp of details in all that can be looked into and examined close at hand." An enduring fame is predicted for him, although the critic refuses to rank him among the great world-singers.—The Rev. Alfred Cave contributes a thoughtful and discriminative paper on "The Lord's Supper Historically Considered." Accepting Scripture as final, revelation as one and stationary, he contends not only that theology is manifold and progressive, but that a more vital realisation of truth has always been preceded by its more accurate intellectual apprehension. Tracing the development of the various theories now maintained in reference to the Lord's Supper, he justifies, although he deems unadvisable, the use of the word "sacrifice" as perfectly legitimate and Scriptural, "so long as we imply thereby either the spiritual offerings of prayer and praise which always attend this Christian feast, or the material offerings of our substance, all or any of which may symbolise the self-surrender of him who partakes believing."—"The Art of Singing, Past and Present," is discussed by Mr. Vernon Lee, who, from the evidence as to the music written for them, and as to the training which they received in order to sing it, unhesitatingly concludes that the singers of the eighteenth century were better than our own. As the masterpieces of old instrumental music are now being conscientiously studied and artistically interpreted, he looks forward to a time when there will be similar attention paid to the vocal music of the eighteenth century, hereafter to be rendered by "a class of singers trained specially for its performance, steeped in the old traditions, and reforming the songs of the dead school with complete appreciation of their beauty"—artists who prefer "careful singing" to "careless shouting."—Mr. Lecky's sketch, "A Dutchman on South Africa," throws considerable light on our relations with the Boers of the Transvaal. Those who imagine that acts of oppression by the strong towards the weak may be perpetrated with impunity will find subject for thought in the statement—to be read in connection with the annexation of the Transvaal—that "the defeat of the English at Isandlwana might, humanly speaking, have been averted if a small 'commando,' or party of armed Boers, had served as *éclaireurs*, and shown the strength of the Zulus."—The effects of the present system of examinations in educational acquirements are discussed by Mr. C. P. Mason in an instructive manner. He regards as established the conclusion that in the scientific departments of the military service the system of competitive examinations has been eminently successful. In reference to the public service generally, his utterance is not equally pronounced; though even in regard to the general result he considers the merits of the system to far outweigh its defects. If the examinations have not given promotion to the best men that the country could produce, they have yet been instrumental in introducing into the public service "a body of young men who, on the whole, are of a very good class as regards both character and capacity." Writing after full opportunity for forming a judgment, he bears satisfactory witness to marked improvements having taken place in schools of the class which send up the greater part of the candidates to the Local Examinations of the Universities and the examinations in the College of Preceptors. The defect in the system which he indicates is the opening which is afforded to trainers who, gauging the powers of their pupils to a nicety, concentrate their whole energies on "'jockeying' their pupils over the examination course." On the contrary, he holds that the best men "ought to be found directly in those who have made most progress in institutions whose very object is to prepare youths for the ordinary requirements of active life." Some practical suggestions are offered as to a reform of the defects in the existing system.—"The Bayard of India" is the title claimed for Sir James Outram, by a writer who sets forth the proceedings connected with the taming of the wild Bheels and Kholees, the first wars in Afghanistan, the subjugation of Scinde, his efforts to put an end to bribery, his defence of Lieutenant Hammersley against Government, and his restoration of Shawl and Sibi to Khelat—an act for which he incurred loss of favour.—By no means the least interesting paper in the present issue, is that by Mr. F. Arnold, on "Exploration and Mission Work in Africa." The writer takes a comprehensive survey of the work done by all the agencies contributing to the Christianisation and civilisation of Africa. As one result of these efforts, the iniquitous traffic in human flesh has been to a considerable extent abated; one great slave route has been all but closed on the shores of Lake Nyanza. The writer indicates very clearly the effect which would be produced if the country were opened up by roads over which vehicles could travel. At present "human beasts of burden are the only means of conveying goods; when they have conveyed goods, the poor fagged, linked creatures are added to the total of the invoice." The relapse of Mtesa to paganism—a change which has in many ways brought sore trials on the Church Missionary Society—is explained to be a result neither of Jesuit craft nor of Moslem fanaticism. The old heathen superstition of the "lubari," or demon of the lake, who is supposed to take up its habitation in some human being, obtained renewed power over the minds of Mtesa and his people, who with idol-worship have again betaken themselves to witchcraft. Among the circumstances affording hope for Africa, Mr. Arnold mentions that two hundred thousand Africans are preparing to migrate from the United States to their native continent under the various "Exodus" associations.—Mr. T. Roger Smith replies upon behalf of architects to a criticism upon the profession, which appeared in the July number.—In the concluding paper, "Lord Northbrook and Lord Lytton" are contrasted in the manner in which they are likely to be judged by historians when partisanship shall have been eliminated from the question. "To Lord Lytton," says the writer, "may, we think, be assigned the unenviable palm for special weakness as against any other name on the list of India's Viceroys." He went out "as the willing tool of a Government eager only to checkmate Russia through Afghanistan, and utterly reckless of all moral hindrances to the end desired," and he rightly bears a large share of the disgrace with which the nation has properly visited that shameful and disastrous policy. We must not pursue the subject; we have said sufficient to show that the editor of this Review has happily succeeded in directing the attention of his contributors to a variety of topics of very living interest, and that these have been discussed throughout with unquestioned ability, and in a style which should commend this Review to a still wider circle of readers.

CHRISTIAN KNOWLEDGE SOCIETY'S PUBLICATIONS.

The chief place among the latest issues from the office of the Society for Promoting Christian Knowledge may fairly be assigned to the two series of *Wrecked Lives, or Men who have Failed.* "Failure" and "success" are terms which have in different minds very varied meanings; Mr. Davenport Adams, very properly, in his preface, explains the principles by which his judgment in the matter has been regulated. "If a man have been endowed with rare gifts of intellect and imagination, of which he makes an imperfect use, or which he recklessly throws away, or wilfully misuses, that man's life is surely a failure. If he be provided with opportunities of self-culture, or of promoting the cause of truth and freedom, and neglect to avail himself of them, if he live for himself alone, he must be included among the men who have failed. If he devote all his energies to the acquisition of power or wealth, and, through the action of a just law of retribution, lose at the last all for which he has so painfully striven,—is not his a wrecked life, a wasted life, a failure? What has he to show for it? What good has he done? Has he accomplished anything for his own soul or mind, or for the general welfare of humanity?" This is a lesson which needs to be specially inculcated in an age so largely dominated by the spirit of money-making. In these volumes he gives biographical details and offers suggestions as to the causes which led to the failures of Rienzi, Cardinal Wolsey, Dean Swift, Richard Savage, Thomas Chatterton, Robespierre, Robert Burns, B. R. Haydon, Heinrich Heine, Edgar Allan Poe, and Thaddeus Kosciusko. Of Haydon, Mr. Adams writes, "Never was any man more impatient of criticism or more intolerant of opposition. To disagree with him was a sure and certain mark of incompetence, envy, malice, uncharitableness. His estimate of his powers was so enormous, that it was difficult for any calm, unprejudiced observer to accept it; yet, at the same time, it indisposed him to believe in the possibility that a critic might honestly regard it as excessive. Hence he waged an incessant warfare against a constantly increasing host of adversaries, for his pretensions were so disproportionate to his performance that men naturally took offence at their transparent egotism. . . He might have had commissions for any number of small or moderate sized pictures, if he would have condescended to undertake them, if he would have accepted such subjects as are generally attractive; and it can hardly be doubted that they would have been better suited to his powers than those on which he preferred to rest his reputation," which are spoken of as "bold, rough sketches, not without a certain power and dignity, but deficient in almost all those excellences which characterise the works of the great masters with whom his egotism did not fear to challenge comparison and rivalry." Mr. Adams has occupied himself with a more grateful but not less instructive course of study in the account which he has given of *Some Heroes of Travel, or Chapters from the History of Geographical Discovery and Enterprise.* Excepting that of Sir Marco Polo, the sketches given are those of recent travellers—Mr. G. F. Ruxton in Mexico and the Rocky Mountains; Dr. Barth in Central Africa; Mr. T. W. Atkinson in Siberia and Central Asia; Miss Alexina Tinné in the Soudan; Mr. J. A. MacGahan in the country watered by the Oxus; Colonel Egerton Warburton in Western Australia Sir Samuel Baker, about the sources of the Nile; and Major Burnaby in the districts traversed by him during his much trumpeted "ride to Khiva." Mr. Adams is an expert in bookmaking, and from this wealth of material has been successful in providing a very interesting volume, which is likely to prove one of the most popular and attractive products of his skill.—The representative of the Cambridge University Mission at Delhi, who stimulated the author of "Chronicles of the Schönberg-Cotta Family" to employ her gifted pen in a series of sketches which should give to the women of India some conception of what Christianity has done for the women of Christendom, has conferred a boon upon the universal Church; and the publishers have been well advised in preparing an English edition of this fascinating volume, *Sketches of the Women of Christendom*, as one of their "Home Library" series. Here and there an expression occurs which we might desire to see modified, in view of the tendencies manifested in some quarters towards sacramentarianism and the revival of the conventual system; but all that can be urged on those points will not weigh against the substantial merits of a work which sets forth "the oneness of the Christian moral ideal, the identity of the Christian life," in a manner which will obtain sympathetic response from Christians of all denominations. "No cold gravestones," says the writer, "are these memorials, but sun-pictures of our beloved ones, who are withdrawn from our sight for a time, but whom we hope one day to see. No records are they of the triumphs of a power grown feeble, or of a creed grown obsolete. They are but leaves from the tree of life which is for the healing of the nations."—In the same series we have *The Churchman's Life of Wesley*, by Mr. R. Denny Urlin. The author's aim appears to be to ignore as far as possible the active hostility manifested by State Church authorities towards the leaders of Methodism, which involved the necessity either of breaking down ecclesiastical barriers, or of abandoning the spiritual work, while he brings out into strongest relief all that John Wesley may at any time have said in opposition to secession from the Establishment. A remark which the author makes on one point will be found to have more than that special application. Speaking of lay preachers he says: "If these had not been at hand to carry on the work it must then have dropped through, for the clerical adherents were few in number at any one time, and they alone could not have ministered to the societies, much less could they have ensured the continuity of the system."—The series of popular manuals explanatory of the Chief Ancient Philosophies is continued: Mr. William Wallace, M.A., Fellow and tutor of Merton College, Oxford, explains the principles of *Epicureanism*, the outcome of which he regards as, at the best, "a life of quietism, of indifference to all save intimate friends;" at the worst, "sensuality and mere selfishness." The illustration of *Stoicism*, with its scorn of sensual indulgence, falls to the task of the Rev. W. W. Capes, who, indicating all that was commendable in the system, is not insensible to "its pride, its hardness, and its airs of paradox."—Under the general title of "The Fathers for English Readers," the Tract Committee of the Association is providing a series of handbooks, giving accounts of the chief "Fathers" of the Christian Church, of their age and of their writings. The Rev. Charles Gore, who has undertaken the biography of *Leo the Great*, tells us that "to appreciate him as he deserves" we must feel that "if Christianity is a soft and gentle influence in social life, it is also and before this an organisation and a Church, the bearer of a Divine message of truth, and gifted with a Divine authority of government." The questionable character of this alliance may be in part gathered from the declaration of the biographer, that in extending Papal authority Leo was "distinctly and consciously guilty of a *suppressio veri*, at any rate, which is not distinguishable from fraud."—In the *Fortunes of Hassan*, the author of "Our Valley," &c., imparts, under the guise of a dog's autobiography, information as to life in Turkey, introducing some incidents suggestive of the oppression and misrule characteristic of Turkish domination.—*My Lonely Lassie* is a story by Annette Lyster, in which a young lady of noble birth, and possessed of most of the talents and graces which can adorn womanhood, faces and triumphantly overcomes the difficulties incident to the life of a governess, and eventually by a turn of fortune is enabled to take an acknowledged place in the ranks of the "upper ten thousand."—*Sweet William* is the title chosen by Mrs. Erskine for a little story abounding with pleasant dialogue, the interest of which turns upon a determination made by some juveniles to make their "lives sublime," by striving to make others happy, gratifying results following in a somewhat remarkable manner from their well-intentioned efforts.—*Through the Rough Wind*, by Crona Temple, is a story of the collieries, full of pathos, and teaching in an impressive manner excellent lessons.—A very pretty Christmas tale is that related by Austin Clare under the title, *The Bells of Feiberg.* The plot turns upon an unfounded accusation, the evidence which establishes the innocence of the condemned being brought to light in an unlooked-for manner.—*Her Will was Law* is a homely story in rebuke of wilfulness.—A new series of sixpenny books with pictorial oleograph covers includes *The Cellar of Mademoiselle, Ethel's Comforter, Sylvia's Enemy, Rather too Clever, The Lost Note*, and *Tabby's Travels.*—Of new *Christmas Cards* we have a series of six with elegant floral designs very tastefully executed in gold and colours.

Obtaining Charitable Contributions by False Pretences.—At the Petty Sessions at Tunbridge Wells, on Monday, a respectably dressed man named Henry Douglas was charged with obtaining charitable contributions by false and fraudulent pretences on the previous day. Mrs. Thomson, wife of the Rev. J. Radford Thomson, pastor of the Mount Pleasant Congregational Church, said that the prisoner called at her house and said that he had been to Marseilles to see his son, but that while at Dieppe, on his return journey, he lost his bag containing from £2 to £3. His friends had removed from Polegate, and he now wanted some one to advance him his third-class fare to London. She gave him 3s. 6d., he also stating that he was a member of the Rev. D. M. Jenkins's church at Mile-end. A short time after the accused left, a person showed her a letter in the *Nonconformist and Independent* referring to the prisoner. The Rev. J. Tonson Smith, curate of St. James's Church, said the accused obtained 3s. 4d. from him under similar circumstances; but he stated that he had been in the habit of attending witness's church, and he promised to repay the money on the following day. The prisoner was apprehended while endeavouring to obtain money by a similar fraud of the Rev. J. Irving, Nonconformist minister of Beulah-road. The Rev. D. M. Jenkins, of the Mile-end Congregational Church, stated that he put the caution in the *Nonconformist and Independent* because he had heard that a man named Douglas had been using his name for obtaining charitable contributions at other places in Kent. The prisoner, who said he had only told the plain truth to the people, and he had no doubt done wrong in obtaining more than one fare, but he did that because he wanted food, was sentenced to a month's hard labour.

THE TREATY OF TIENTSIN AND THE OPIUM TRAFFIC.

Many of our readers may remember that in the course of his able speech on the opium traffic at the recent meeting of the Congregational Union—a speech which was exclusively reported in our paper—Dr. Legge, Professor of Chinese at Oxford, made certain historical statements relative to the Tientsin Treaty. In reply to Dr. Legge's statements we have received the following letter from Mr. H. N. Lay, which has also appeared in the *Daily News*:—

To the Editor of the Nonconformist and Independent.

Sir,—It is a pity that a good cause should be marred by inaccuracy as to facts. Statements have been advanced of late, with more or less of precision, to the effect that the legalisation of the opium trade was wrung from Chinese fears. At the recent meeting in Birmingham Lord Elgin is credited, in so many words, with having "extorted" at Tientsin the legalisation of the article in question. There is no truth whatever in the allegation, and I do not think, in fairness to Lord Elgin's memory, or in justice to all concerned, that I ought to observe silence any longer.

Jointly with Sir Thomas Wade, our present Minister in China, I was Chinese Secretary to Lord Elgin's Special Mission. All the negotiations at Tientsin passed through me. Not one word upon either side was ever said about opium from first to last. The revision of the tariff, and the adjustment of all questions affecting our trade, were designedly left for after deliberation and arrangement, and it was agreed that for that purpose the Chinese High Commissioners should meet Lord Elgin at Shanghai in the following winter.

The Treaty of Tientsin was signed on the 26th June, 1858, the fleet was withdrawn, and Lord Elgin turned the interval to account by visiting Japan, and concluding a treaty there.

In the meantime, the preparation of the tariff devolved upon me, at the desire no less of the Chinese than of Lord Elgin. When I came to "opium" I inquired what course they proposed to take in respect to it. The answer was, We have resolved to put it into the tariff as "yang yoh," "foreign medicine." I urged a moderate duty, in view of the cost of collection, which was agreed to. This represents with strict accuracy the amount of "extortion" resorted to. And I may add that the tariff, as prepared by me, although it comprises some 300 articles of import and export, was adopted by the Chinese Commissioners without a single alteration, which would hardly have been the case had the tariff contained aught objectionable to them.

Five months after the signature of the treaty of Tientsin, long subsequently to the removal of all pressure, the Chinese High Commissioners, the signatories of the treaty, came down to Shanghai, in accordance with the arrangement made, and after conference with their colleagues and due consideration, signed with Lord Elgin the tariff as prepared, along with other commercial articles which had been drawn up in concert with the subordinate members of the Commission, who had been charged with that duty.

The Chinese Government admitted opium as a legal article of import, not under constraint, but of their own free will deliberately.

I am, Sir, your obedient servant,
H. N. LAY.

Reform Club, Pall-mall, Oct. 20, 1880.

Since the appearance of the above in the columns of our daily contemporary further correspondence has taken place. The Rev. F. Turner, secretary of the Society for the Suppression of the Opium Trade, quotes the following from Lord Elgin's published letters and correspondence relative to the negotiations of 1858:—"I am sure that in our relations with these Chinese we have acted scandalously, and I would not have been a party to the measures of violence which have taken place if I had not believed that I could work out of them some good for them." Sir Thomas Wade, who was employed in the matter with Mr. Lay, wrote in 1868:—"Nothing that has been gained, it must be remembered, was received from the free will of the Chinese; more, the concessions made to us have been from first to last extorted against the conscience of the nation." In the evidence given by him before the Select Committee on Indian Finance in 1871, Sir Thomas also declared that "we have forced the Chinese Government to enter into a treaty to allow their subjects to take opium." Mr. Turner goes on to say:—

Mr. Lay's apparently conflicting evidence can be easily harmonised with this. There was, and may still be, an absurd myth floating about London, to the effect that when the Chinese Commissioner came to this clause in the treaty he threw himself back in his chair, and refused to proceed. Whereupon one of Lord Elgin's suite pulled him by the sleeve, and, with menaces, compelled his signature. Mr. Lay's story disposes of the mythical accretion, but does not touch the solid nucleus of fact—viz., that the introduction of opium was required by the British Government, and reluctantly yielded by China.

When the British Government, in 1869, claimed the revision of the Treaty of Tientsin, the Chinese responded by demanding, with much earnestness, the prohibition of the trade in opium. Sir Rutherford Alcock went to Calcutta to support the demand, but neither the Indian Government nor the Foreign Office at home complied with the request, and to this day the traffic is forced upon China.

On the other hand, Mr. Lawrence Oliphant, who was appointed in 1858 Commissioner for the settlement of the trade and tariff regulations with China, states that he went through the tariff elaborated by Mr. Lay and the Chinese officials:—

When we come to article "opium," I informed the Commissioner that I had received instructions from Lord Elgin not to insist on the insertion of the drug in the tariff should the Chinese Government wish to omit it. This he declined to do. I then proposed that the duty should be increased beyond the figure suggested in the tariff; but to this he objected on the ground that it would increase the inducements to smuggling.

In a second letter Mr. Lay undertake to show from the Blue Book that neither at Tientsin nor at a later date at Shanghai was any force or menace of any kind resorted to, either in relation to the admission of opium or in respect to its legalisation. After quoting from Lord Elgin's despatch to Lord Malmesbury to the effect that the Chinese Commissioners conceded in general terms most of the demands of the British Government, Mr. Lay goes on to say—

Throughout the discussions in question opium was never once mentioned, and seeing that I had been for three years previously charged with the superintendence of the Customs collection in British trade, it would have been the most natural thing in the world for the Commissioners, without fear of the consequences, to address any inquiries to me respecting opium had they been so minded. But this they never did. I did not allude to it for the reason that it had not come on the tapis; while Lord Elgin had not instructed me either to speak or to be silent in the matter.

Mr. Lay says the letter of the Chinese Commissioners, which is given *in extenso* in the Blue Book, contains no reference, nor trace of a reference, to opium.

THE NEW BURIALS ACT.

INTERMENTS.

On Wednesday, the 20th, the first burial here under the new Act took place in the Church burial-ground, Dolvin-road, the service being conducted by the Rev. W. J. Lewis, the Superintendent of the Tavistock Wesleyan Circuit. The *Tavistock Gazette* says:—"The rev. gentleman met the *cortége* at the entrance to the ground, repeating, 'I am the Resurrection and the Life,' and other short passages of Scripture. Arriving at the grave, Mr. Lewis read Psalm xc., and a portion of 1 Corinthians xv. This was followed by an abbreviated portion of the Wesleyan Burial Service, and an extempore prayer, the benediction closing a simple, but none the less solemn, service."

The first interment at Lancaster Cemetery under the new Burials Act took place on the 22nd inst., when the Rev. A. Scott, minister of the Centenary Congregational Church, officiated in the consecrated portion of the ground. The deceased, a child two years and five months old, was a son of Mr. John Harrison, of Park-road, who is a member of Mr. Scott's congregation. The requisite legal notice was first sent to Mr. Swainson's office, and afterwards to the Vicar of Lancaster (Rev. Canon Allen, D.D.). Accompanying the notice was a courteous note from Mr. Scott, pointing out that owing to circumstances connected with the death, rendering necessary an earlier interment than usual, there was not time to give more than 24 hours notice instead of 48 as required by the Act, and hoping that permission would be granted. "An exceedingly friendly reply," says the *Lancaster Observer*, "was returned by the Vicar, who informed Mr. Scott that he had no objection whatever in complying with the request. At the appointed hour the body was taken into the Dissenters' Chapel, where Mr. Scott read two portions of Scripture and delivered a short address to the friends of the deceased, after which he completed the service at the grave-side."

The first burial at Milton under the new Act took place in the churchyard, on Thursday afternoon. The service was read by the Rev. J. Hadfield, Congregational minister. The bell was tolled, and the Clerk gave the customary responses at the grave side. "The Vicar, as usual," says a local paper, "showed the greatest possible courtesy."

CLERICAL UTTERANCES.

Rev. W. H. Sewell, vicar of Yaxley, who describes himself as "author of 'Christian Care of the Dying and the Dead,'" has published a letter giving "the reasons which compel me to refuse to enter any burial under the Act in the book of Burials belonging to my parish Church." Yaxley has a population of 462. The third, which really contains the gist of the whole, is thus stated: "Because as a clergyman of the Church of England, I cannot class together with my own the ministrations of a Roman priest or other Dissenting minister."

The Bishop of Oxford in his letter to the rural Dean of his diocese, thus alludes to one point which is causing some excitement in clerical minds: "The church bells may not be rung at any time without the incumbent's consent. But I see no good reason why, if it is asked, that consent should be refused hereafter to the tolling of the bell at a funeral for which it would have been granted if the Act had not been passed. The peal ordered to be rung before and after a burial was not meant to be an invitation to the service, and ought not to be so regarded. It has by custom come to be looked upon as a mark of respect to the friends and family of the deceased, which, in my judgment, it would be neither wise nor kind (if asked for) without special cause to withhold."

The following letter, written by the Rev. C. N. Williams, the vicar of Sutton Valence, to his parish clerk (Mr. E. Davis) on the occasion of the funeral of a Dissenting parishioner on the 19th inst., has been printed and extensively circulated:—"The Vicarage, Sutton Valence, Staplehurst,—Mr. Davis,—Please remember to-morrow to have the church locked up, and even the tower door locked and no bell to be rung, and if the parties do not finish the service before eight o'clock they will be guilty of a misdemeanor. You cannot attend the funeral as parish clerk and join in the service, but you should attend to protect the church and graveyard, and as sexton to give orders as to filling up the grave. My fees and your charges you must ask for just the same, and they must be paid you. You have nothing to do with any certificate of burial. This must be transmitted to me by the person responsible for the burial.—C. N. W., Vicar." We are informed that the parish clerk did not act up to his instructions.

The Bishop of Exeter, presiding at the Diocesan Conference, alluding to the Burials Act, said he had, in the first place, to acknowledge very warmly the remarkably Christian spirit in which the Act had been generally received throughout the diocese. There had been an almost unanimous agreement amongst the clergy that it was their duty to be as conciliatory as possible in the administration of the Act, to endeavour, as far as they could, to prevent any evil which might naturally be expected to come from so great a change, and also to make it the opportunity of Christian kindness. He thought this deserved mention, and also deserved more honour than probably had been generally given it. But he would add one word of advice with regard to the public action of the clergy. He would strongly advise that the clergy did not in any way make too much of the matter, or treat it as if it was a great deal more than it really was. Making too much of things of this sort was, unquestionably, a very mistaken policy, and was very likely to bring about evils which might otherwise be quietly put aside.

Rev. Gerard Moultrie, vicar of Southleigh, writes: "With the great majority of the clergy I look upon the passing of the Bill (rather than on the Bill itself) with much anger and anxiety. For it has recognised, what we absolutely decline to admit for a moment, the claim of a Legislature, composed of men of all religions and of none, to pass measures affecting the consecrated property of the Church without the consent of the Church herself. This cannot be denied. And the complicity of the Bishops in the measure has done more. Unless I am mistaken, it has (perhaps fatally) thrown back the conciliar movement in the Church. What is the use of debates in Convocation, discussions in diocesan conferences, and such like, if, in a crucial instance, when the opinion of fifteen thousand of the clergy was plainly and openly expressed, the Bishops took no notice of such expression, in their places in Parliament, but acted directly counter to them? The sole practical use of these conferences has hitherto been supposed to lie in the opportunity they gave for promoting the Bishops to act as clerical representatives in the councils of the nation. Now this notion turns out to be a fiasco. The Bishops have thrown over their clergy in a matter affecting, practically, their clergy alone, and the sacred places entrusted to their protection."

THE LAW AS TO CHURCH BELLS.

Mr. Walter Phillimore writes to the *Times* concerning Church Bells and the Burials Act:—"There seems to be some doubt whether the clergy should allow a bell to be tolled at funerals taking place under the new Burials Act. One of the Bishops lately observed that it would be ungracious to refuse. I venture to think it would also be illegal. By the sixty-seventh canon, 'when any is passing out of this life a bell shall be tolled. . . . And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other peal before the burial and one other after the burial.' No reference is made to any kind of service, and doubtless these peals may be rung at the burial of the excommunicate, the unbaptized, or suicides. How much rather, then, at burials under the new Act? Moreover, the 'passing bell,' which now takes the place of the one short peal immediately after the death is known to the sexton, must almost of necessity be rung before the friends have elected to avail themselves of the Act. Would it not be at least unreasonable to forbid the same bell to be tolled at the funeral a day or two later? It has been decided by some modern judgments that the possession of the church key belongs to the incumbent. This, however, does not give him the right to control the ringing of the bells, as stated in the Bishop of Oxford's recent letter to his archdeacons. The bells are parish property, but the custody thereof belongs to the churchwardens, who are directed by the 88th canon not to allow the use of the bells on superstitious occasions 'nor at any other time without good cause, to be allowed by the minister of the place and themselves.' It is clear that the control of the bells is canonically vested in the churchwardens, but that both they and the clergy are equal judges of what is a 'good cause' for ringing. Neither can act without the other. Doubtless, if the minister or churchwardens tried to hinder the ringing of the bells on usual and proper occasion, such as the burial of a parishioner, they would be set right on application to a higher authority. The canons allow all the bells to be rung at the burial of a parishioner, and it is clearly not competent for a clergyman to take away a privilege common to all parishioners merely because the relatives of the deceased chose to avail themselves of another privilege granted to certain classes by a modern statute."

THE REGISTER OF BURIALS.

John Bull says: "The policy of the new Act is to confound, under the common name of 'Burial,' the real right of the deceased to interment with the pretended right of his representatives to appoint the service in the churchyard. It assumes the Church Burial Register to be a Register of *interments*, kept by the Incumbent as lord of the soil, just as the Register of a cemetery is kept by the clerk. Consequently all interments, whether with or without religious services, are to be entered in both. The fact, however, is not so. The Church Register is a Register of *Burials*—in the true sense of the word, *i.e.*, of Christian burial according to the Order of the Church. . . . There is no evading the meaning of the Act. It requires the new 'burials' to be registered, in due order of date, along with those of the Church, and the name of the person signing the certificate to appear as the officiating minister. . . . It threatens with misdemeanour all who shall refuse or neglect 'duly' to make the required entry; but what is 'duly'? Is it the false entry pure and simple, or the unauthorised evasions which have been suggested? The alternative is not inviting; common sense declines the dilemma. If the clergy register their own burials as required by the Canon, they may leave alone the rest, till the lawyers have settled what they mean, and found people to do it. It is no charity to help a lame dog over the stile, when his object is to worry the flock."

CHURCHYARDS IN TRUST.

A correspondent informs us that arrangements were recently made for the interment of a Nonconformist under the new Burials Act, at Skerton, near Lancaster, but at the last moment the vicar felt compelled to withhold his consent, on the ground, defined by the Bishop of Rochester, that churchyards in the hands of private trustees did not come within the operation of the Act. The clergyman seems to have behaved in a kindly Christian spirit, and it was agreed between him and the Rev. Adam Scott, the Nonconformist minister who was to have officiated, that it should be a joint service—the latter reading the lesson, 1 Cor. xv., in the church, and giving out a hymn and offering prayer at the graveside.

MR. OSBORNE MORGAN, M.P.

A deputation from one of the county associations of the Welsh Calvinistic Methodist body having waited upon Mr. Osborne Morgan, M.P., thanking him for his exertions in

connection with the Burials Act, the right hon. gentleman has replied stating that, although the measure just passed is not so comprehensive as the one which he broached, still it is as good as could be expected under the circumstances. The extensions which he made were obligatory as a matter of duty. Three questions appended were put by the deputation to Mr. Morgan so as to make the provisions of the Act more explicit. First,—have the clergy a right to demand payment instead of the offerings (where offerings were customary at the time when the present Act came into force) when the burial service is being carried on under the new law? Secondly, Have the clergy a right to refuse to bury in the respective churchyards persons who have resided in other parishes? Thirdly, Are the 24 hours of Sunday to be recognised as forming part of the 48 hours' notice demanded by the Act? (A case was here mentioned where the clergymen held the contrary.) To the two former questions Mr. Morgan returns a negative answer; to the last an affirmative answer. Touching Query No. 2, he added:—"The clergyman has no right at all, individually, under any circumstance, to decline burying a non-parishioner. That which grows in the churchyard belongs to the clergymen for the benefit of the church. The burial ground is the property of the parishioners, and the clergyman's relationship to it is only that of a trustee." A proposal to present Mr. Morgan with a Welsh National Testimonial finds favour.

MR. ROBERT LEAKE, M.P.

Rev. A. Brooke Clarke, rector of Collyhurst, Manchester, on the 15th inst., addressed the following letter to Robert Leake, Esq., M.P.: "Sir,—In opening a Baptist bazaar yesterday, you are reported to have stated that the Burials Bill lately passed had broken down one barrier to religious equality, for which you seemed to take some credit; but have you considered the matter fully and fairly? I have now no burial ground attached to my church, and therefore am not personally interested in the matter; but I once held a parish in the country, and raised nearly £300, with some difficulty, by subscriptions, from my congregation and friends, and had a churchyard consecrated; and now, I ask, what right have Dissenters to equality in the use of that churchyard? It was bought with Churchmen's money and was intended for Churchmen's use. You have in the same way bought goods or property with your money at various times what right have your neighbours to any claim upon it? Yet they have just as good a right and claim to it as Dissenters have to that churchyard. Social equality would be quite as just in dividing your property among your neighbours as religious equality is in taking from Churchmen what they provided for themselves, and giving it to those who have made no provision. Dissenters can build themselves chapels; why not provide themselves with chapelyards? As a Churchman, which you say you are, and as a just and honest man, unless you are willing to adopt fraternity and equality all round, you have no right to vote away the property of Churchmen any more than your own. Politics ought not to be allowed to warp the judgment nor lead men away from right and justice; and surely the clergy who complain of the Burials Bill have just cause to do so." Mr. Leake, in reply, under date Oct. 19, wrote:—"Rev. Sir,—I have been unable to reply to your note of the 15th inst. until this moment. Let me thank you for your frank expression of disagreement with my opinions on the Burial Act. It affords me an opportunity of meeting your objections, of which I avail myself. You affirm that I have 'no right to vote away the property of Churchmen.' I trust that I shall never claim such a right. I am not conscious of having exercised such a power. By illustrations drawn from the tenure of private property, you would appear to argue that the permission accorded to Dissenters under the Burials Act to be buried with their own religious offices in the parish churchyard is an invasion of Churchmen's proprietary rights. In support of your argument you cite the case of your former parish. Its church had no graveyard; with Churchmen's help you added one to it, and you evidently feel that as this churchyard was made by Churchmen, they were its proprietors, and had a right to reserve it for their own use. But should not your reason correct your feeling by recalling to mind that when Churchmen give anything to the Church, their gift becomes a possession of the Church? Now, the Church does not belong exclusively to Churchmen, but to the nation; and the nation admits into patriotic partnership both Churchmen and Dissenters. Donors to the national Church must expect to see the nation use their gifts at its discretion. Is this a disadvantage? You may think so—at times; but inasmuch as you believe in the advantage of a State Church, you must accept disadvantage with advantage. The State which grants high worldly position and privilege to the Church does so on conditions which should be loyally fulfilled by the Church; and it requires obedience, which the Church should willingly render. The churchyard which you gave to your parish must accept the obligations imposed on parish churchyards. No doubt the presence of a Dissenting minister in the churchyard disturbs you as an innovation, and one not altogether pleasant. Is it, therefore, necessarily unjust? I do not think so; nor can I believe that you will continue to think so when time and custom have exercised their reconciling influences. I cheerfully echo your opinion that 'politics ought not to warp the judgment,' and would willingly persuade you that on the point under discussion politics do not warp mine. Is it not quite possible that my judgment may determine my politics? Be this as it may, 'politics' shall not impede the expression of my sincere regret that you feel so painfully the incidence of the recent reform."

Clerical Amenities in Clapham.—A pleasing instance of the good feeling which exists between Churchmen and Dissenters in the Clapham district was given on Tuesday morning, when the Rev. Aubrey C. Price, Vicar of St. James's, Clapham-park-road, opened a fancy bazaar in aid of the fund which is being raised for the erection of a new Baptist Chapel, in place of the present structure on Clapham-common, which has proved too small for the increasing congregation. The bazaar is being held in the Chapel itself; and, in declaring it open, Mr. Price expressed in most emphatic terms the great pleasure which it gave him to take part in the proceedings. He had the greatest love and respect for their pastor, and for the work in which they were engaged. He said he was expressing the real feelings of his heart, and thanked them most heartily for the privilege of being present. Dr. W. B. Underhill was also present, and gave a brief address.

ECCLESIASTICAL MISCELLANY.

The Protestant Episcopal Church in America raised during the past year 160,000 dollars for domestic, and 158,651 for foreign missions. Of the amount contributed for domestic missions 28,662 dollars was designated for work among the Indians, and 9,350 dollars for work among the coloured people.

Sheffield parish church was reopened by the Archbishop of York on Tuesday morning, after restoration and enlargement, at a cost of £20,000, £10,000 of which was given by the late Mrs. Thornhill Gell, of Stanton-in-Peak. The Mayor and Corporation, the Cutlers' Company, and other bodies attended. The services will be continued during the week.

The Revised New Testament.—There will be a great lawsuit next year when the revised New Testament appears. An eminent firm of London publishers has resolved to print an edition of the new version, and dispute the legal power of the Company of Revisers to hold a copyright, or transfer it to the Universities.—*Christian Life.*

The Archbishop of York on Religious Toleration.—The Archbishop of York preached on Tuesday at the re-opening of the Sheffield Parish Church, and referred to the presence of many Nonconformists at the service. "They kneel here," he said, "and their thoughts go back to the times when Nonconformity had little or no existence. I would that those times could come again, but we shall never see them. But for the Nonconformist to come into this house of God to worship where once his forefathers knelt, and to be sure of a tolerant and considerate welcome—that is a great gain." His Grace afterwards decided to leave the question of free and open sittings to those who had the administration of the church.

The Oxford University Commission.—Lord Selborne has resigned his seat on the Oxford University Commission, and Mr. Bradley, the Master of University College, has taken his place. This is probably more than a mere change of persons. Lord Selborne was by far the most influential man on the Commission, and he was believed to be responsible for many things in the Oxford schemes which, so far as they are known, may be said to be certain of rejection in the House of Commons. Such, for example, is the retention of clerical fellowships and headships in many colleges, and the introduction of new clerical officers in others. It is obvious that the fact of the Lord Chancellor being chairman of the Commission was an embarrassment to the Liberals who wished to subject these proposals to the most stringent Parliamentary criticism. We may conjecture, however, that the schemes will now undergo such alterations as may remove any necessity for hostile action. After all, what is wanted is the recognition of the principle of religious equality in university education; and on this point it is believed that the proposals of the Cambridge Commissioners are perfectly satisfactory. The resignation of Lord Selborne and the substitution of a liberal-minded man in his place give some hope that Oxford will not fall far behind.—*Pall Mall Gazette.*

The English Church Union.—The Hon. C. L. Wood, president of the English Church Union, occupying the chair at the annual festival of the Union at Bristol, on Wednesday night said it was not only in regard to spiritual matters, or her creeds and sacraments, that the Church was being assailed, but her very claim to be a Church at all; and theories and judgments, limiting her existence to the last 300 years, asserted in fact that instead of being a portion of one Holy Catholic Church, she was nothing but a mere human invention—a department of the civil service, with no higher claims to their allegiance than that which belonged to any other useful instrument for the exercise of moral police; while on the temporal side every year saw taken from her some little shred of the position which she had so long enjoyed. Mr. Bradlaugh's return to Parliament made any discussion of the Church's internal affairs in Parliament with the consent of Churchmen absolutely impossible. It disposed finally of the idea that Parliament in any sense represented the laity of the Church, and in doing so by a necessary consequence it threw the Church back upon her independent organisation, and if they did not make it clear that there was a vital distinction between those who belonged to the Church and those who did not, they would have only themselves to thank if they found themselves powerless to meet dangers which they could already discern looming in the distance.

The Clergy and Disestablishment.—*John Bull* says: "We are quite aware that the State connection is open to religious objections of no small importance. It is not only political Dissenters who demand the separation of Church and State. Pious Nonconformists of all denominations (except, perhaps, the Wesleyans) are deeply convinced that State interference in ecclesiastical matters is injurious to religion itself, and they are not alone in this opinion. It is shared by the American and Colonial Churches, and has lately been growing fast among Churchmen at home. It is here the danger really lies. The Establishment will never be overthrown by Dissenters, political or religious, so long as the Church is resolved to maintain it. This is the conviction of the assailants themselves. Mr. Lee, M.P., speaking at a Nonconformist meeting the other day on the subject of the new Burials Act, declared their hope of success to lie in winning Churchmen over to Disestablishment. . . Beyond the endowments, we know of no Establishment but the Ecclesiastical Courts, and the Bishops' seats in the House of Lords, and confidence in both has been rudely shaken. The Public Worship Act has undermined the first, and the Burials Act the other. The conviction is fast growing among Churchmen that the Bishops are out of place in Parliament as now constituted. Their attendance in the House of Lords takes them away from their dioceses, and requires an expenditure that might be available for new bishoprics. It sets a gulf between them and the clergy which painfully contrasts with the loving intercourse enjoyed by other Bishops, American and Colonial. What is worse, it suffocates, instead of giving expression to, the voice of Convocation."

The Belgian Clergy and the Government.—A letter from Brussels says:—"The clerical provocations to civil war continue. At Bruges placards have been placed in the churches announcing that a funeral service for Cockuyt, 'killed at Heule as a victim of the Ministers Frère, Rolin, and Van Humbeeck, and of the Provincial Governor Heyvaert,' will be celebrated. An influential member of the Chamber will propose that the pay, granted by the State to the Catholic clergy, be reduced in proportion to the number of people now excommunicated. This would diminish the pay by about one-half. It is also proposed to suppress the pay of all curates whose services have, in consequence of the wholesale excommunications, become useless. The Government will certainly propose measures of the kind during the Parliamentary session, with will commence next month. The action brought by Monsignor Dumont, Bishop of Tournai, against the Belgian Ministers of Justice (who is also minister of all affairs of public worship) and of Finance, and Monsignor du Rousseaux, Bishop of Eumenia *i.p.i.*, and apostolical administrator of the diocese of Tournai, came on Saturday before the Tribunal of First Instance at Brussels. Monsigneur Dumont claims the pay granted by the Constitution and the laws to the Bishop of Tournai, and the restitution to him of the sums paid till now as salary from the estate to Monsignor du Rousseaux, who, if he requires a salary, ought, it is contended, to claim it at Eumenia *i.p.i.* The Government has for the present suspended the further payment of the episcopal salary. The pleadings of the counsel engaged in the cases will commence in about a month."—*Pall Mall Gazette.*

Roman Catholicism in Germany.—"To understand the consequences of the Kulturkampf in Germany," writes a correspondent of the *Pall Mall Gazette*, "you ought to visit the country districts of the Rhine provinces. It was thus that, spending a few days at Canzem on the shores of the Saar, near Trèves, I found in the environs more than half of the villages without priests. When a curé dies his place is not filled, because the bishop will not submit to the Falk Laws, and particularly because he protests against signifying the appointment of a new curé to the Government. The curés that are left go from place to place in turn to say mass in the neighbouring churches. The inhabitants of the villages that are deprived of their priest attend on these occasions in overflowing crowds. The curé gives out where mass will be said on the following Sunday. You might imagine yourself carried back to the French Revolution and '93. More than half of the churches and the priests' houses are shut up. The Seminaries no longer train young Levites who are considered admissible; and inasmuch, moreover, as many Seminaries are closed, the moment is not very far off, if the Kulturkampf goes on, when every village will find itself deprived of ecclesiastics. What is curious is that while the population remains faithful to the Church they also remain entirely submissive to the authority of the Government. They respect alike the Pope and the Emperor. The truth is that military service has prodigiously developed the sentiment of passive obedience. But Prince Bismarck, who believes that religion is one of the principal bases of the social order, hesitates at the notion of producing a state of things in which all religious services shall have disappeared from the Catholic provinces. Hence his endeavours to come to an understanding with the Vatican."

The "Lion" Sermon.—In perpetuation of an ancient custom annually celebrated at St. Katherine Cree Church, in Leadenhall-street, the Rev. W. M. Whittemore, D.D., rector, on Saturday preached what is termed the "Lion" sermon. The preacher, in the course of his remarks, alluded to the fact that about 250 years ago upon that very day Sir John Gayer, a citizen of London, who afterwards became, Lord Mayor, was in the deserts of Arabia upon business which required his own personal attention. By some means he became detached from the caravan, and while quite alone and unarmed, he was much alarmed at seeing a lion approaching him. Scarcely knowing what to do, he fell upon his knees, and asked the Lord to deliver him from his perilous position. The lion looked at him savagely, but upon seeing him in this position, after a few moments, walked away in an opposite direction. The merchant on rising from his knees made a solemn vow that upon his safe return home he would commemorate this providential deliverance by some benevolent act. Upon reaching England he accordingly left a sum of money to provide for this sermon every year, in addition to a bequest to the parish church of his native town—Plymouth. The rector further mentioned that Sir John Gayer, in consequence of his loyal attachment to King Charles I., was ordered by Cromwell's Parliament to pay a fine of £500, a considerable sum at that time, and that in default of payment he was committed to the Tower. In the British Museum might be seen a copy of his petition to Parliament asking, not for mercy, but for justice. He ultimately obtained his freedom, and soon afterwards died. Considerable interest was displayed in the service, and it was understood that some descendants of Sir John Gayer were among the congregation. —*Citizen.*

The Fishbourne Lecture.—"A Churchman" thus writes to the *Berwick Journal*: "Most of your readers are aware that in connection with the Parish Church is a lectureship called 'The Fishbourne Lecture,' endowed by the Mercers' Company of London. This lectureship was for many years held by the late Rev. Wm. Proctor, of Doddington. At his death, the Rev. Clementi Smith was appointed, and a new law having come into operation, prior to the decease of Mr. Proctor, it was expected that the lectureship would become valuable to the parish. The law I allude to is the 'Lectures Act,' 7 and 8 Vict., cap. 58, by which lecturers may be compelled by the Bishop, with the assent of the incumbent, to reside in the parish, to have no duties elsewhere, and to act as assistant curate. This law has never been put in force here, and the consequence has led to what I can term by no other name than a piece of jobbery in the Church. The Rev. Clementi Smith, it is alleged for the benefit of his health, has received the Bishop of Durham's consent to leave the parish for two years; the general opinion is that the rev. gentleman is leaving the parish for good, and this opinion is borne out by the fact that he is trying to sell his house, and that his furniture is to be sold next week. The value of the lectureship is £380 per annum, and the Rev. Clementi Smith, it is stated, is to pay the Vicar of Berwick £70 a year for delivering the lecture, he pocketing £310 for doing nothing. It is also stated that the Bishop of Durham has sanctioned this arrangement, and the Vicar of Berwick has acquiesced in it. Is there not something in the whole affair like trafficking in things sacred? and is not the Bishop wrong for sanctioning it, and the Vicar of Berwick a party to it by agreeing to do work, for which the Mercers' Company pay £380, for the paltry sum of £70? If the Rev. Mr. Smith's health will not permit him to reside in the parish, why does he not resign the lectureship, and thus allow some one to be appointed who will honestly and conscientiously discharge the duties for which he is paid. It is a scandal that such a piece of jobbery should be allowed, and it is discreditable to every one who has anything to do with it. I know not whether the Mercers' Company are a party to the arrangement. If they are, it certainly is a strong argument why the constitutions of the London Companies should be overhauled, and a guarantee secured that the large funds at their disposal are applied to the purposes intended by the founders, and not to the pensioning of friends or relations, or to the lazy members of their own bodies."

"MR. CONGREVE ON CONSUMPTION, &c., &c."

The following is an EXTRACT from an ARTICLE in the

CHRISTIAN HERALD,

Edited by Rev. M. BAXTER,

DATED AUGUST 25, 1880.

"Our attention has been called to a pamphlet on the treatment of this terrible malady, and on asthma and diseases of the lungs in general, by Mr. George Thos. Congreve, of Coombe Lodge, Peckham—a Christian gentleman, well known to most of our leading ministers, Mr. Spurgeon among the rest, who at a recent meeting spoke very highly of him, stating that many members of his Church and students of his College had consulted him with remarkable success. One instance in Mr. Congreve's work deserving special notice is that of Rev. Jas. Smith, formerly of the College, who was restored after the case had been pronounced hopeless. Other extraordinary cases are related by Mr. Spurgeon's first student, Rev. T. W. Medhurst, and many more from ministers too numerous to mention.

"The author has studied the subject for many years, both at the London hospitals and with his father, and in a private sphere of observation, enlarging year by year. We are glad to hear of his continued success, and confidently recommend a perusal of the work, that the afflicted may judge for themselves.

The fatality of consumption in this country has been strange and fearful. We know not anything more painful in the annals of disease than the premature and rapid decline of the young, who having for twenty years, more or less, enjoyed health and vigour, are smitten down like a fragile flower, the mental powers remaining for the most part unimpaired. The author truly says in his opening chapter:—

"'The flower in ripened bloom unmatched
Must fall the earliest prey;
Though by no hand untimely snatched,
The leaves must droop away;
And yet it were a greater grief
To watch it with'ring leaf by leaf,
Than see it plucked to-day.'

"How many a fond parent's hopes have been blasted by this cruel malady, who can tell? How many a lovely girl, just bursting into beauty, the object of a father's delight and a mother's tender care, has drooped away—withering like a flower, leaf by leaf, not plucked by untimely hand, but wasted by an influence unsuspected because unseen. There has been a bright flush on her cheek, boding no good, remarked only by the professional eye. There has been a languishing into outward loveliness, while there has been death and decay within. Unconscious of the danger of that *slight* cough and *very trifling* pain, they have allowed the foe to pursue his secret march, until the mischief done is past all hope of remedy by common means.

"And that idol of the mother's heart, that child of hope, for whom, in the dark future, her imagination has pencilled out a brilliant destiny; that only son of high promise too; and first in all earthly thought, alas! too often at the commencement of a bright career have such anticipations been dispelled, and the golden dream been changed for a feeling of intense sympathy with her suffering child.

"Mr. Congreve's work proceeds to trace the 'Causes of disease, forebodings of danger, the sad reality, the first and second stages, then the last or closing scene,' of which Kirke White, the Christian poet, himself a victim, writes:

"'Gently, *most gently* on thy victim's head,
Consumption, lay thine hand. Let me decay
Like the expiring lamp.'

Then rapidly sketching out and disposing of various 'Fallacies of treatment,' he shows by incontrovertible argument that this terrible malady is 'curable,' by judicious treatment and proper auxiliary means, when the lungs are not wholly wasted, and that no case should be abandoned in hopeless despair. To this are added valuable chapters on 'Diet, Air, Exercise,' &c., &c.

"Mr. Congreve gives about sixty selected cases, running over past years. The more new and recent cases, we believe, are given from time to time in the various advertisements (that is, we presume, some of the more important ones): many who derive great benefit, unfortunately object to their names appearing.

"With pleasure we subjoin some letters and extracts of letters which have just come to hand, and which have been sent unsolicited.

"A lady at Tunbridge Wells, whose name and full address may be obtained from Mr. Congreve, writing May 20, 1880, says,—

"'Your treatment of consumption has been the means not only of *saving my life*, but of *restoring me to vigorous health*. I am glad to use every opportunity of commending it to friends suffering with the same disease.'

"The following is from Rev. John S. Allsop, pastor of Zion Chapel, Burton-on-Trent:—

"'64, Branstone-road, May 22, 1880.

"'Dear Sir,—I have found the four bottles of medicine very useful. One case is that of a young woman, very poor, to whom I gave it. She is now so much better that she can work, and come to chapel. *The change is wonderful!* Now, will you send me four more on the same low terms, for the same purpose? If you think it worth while to use my letter, do so.'

"Again, F. W. Thomas, of Pontyminster, Newport, Monmouth, writing on behalf of a poor Christian girl, says, 'I know an instance where your skill and kindness rescued from the grave one whose case had been given up by all the medical men he consulted, and now I humbly ask your assistance in this.'

"The Rev. W. B. Booth, of the East End Christian Mission, writes:—'I am thankful to tell you that in several cases medicine had from you has been extremely beneficial, especially so in the case of one of our female evangelists.'

"We are glad to say that Mr. Congreve's remedies are not expensive in any case, the cost being less than £1 per month, and our readers will gather from the last two letters quoted that his charges are reduced to much less for the very poor. At the close of his treatise he states what his practice has proved—'I am not solely actuated by ideas of pecuniary gain; but a desire to benefit my fellow creatures as much as my own advantage has induced me to publish these remedies to the world.'"

N.B.—*The book referred to in the above article may be had, post free, for five stamps.*

☞ NOTICE.—Times for Consultation at Coombe Lodge, are TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY. Patients from the country are recommended to choose the two former days.

Mr. Congreve has secured the valuable assistance of his son-in-law, J. A. BROWN, M.R.C.S., L.S.A.

COUNTRY PATIENTS will find at the end of MR. CONGREVE'S book a Series of TABULATED QUESTIONS, for guidance in describing their cases, which will obviate the necessity of a personal interview.

London Congregational Union.

THE HALF-YEARLY MEETING will be held in the MEMORIAL HALL, Farringdon-street, on TUESDAY, November 2, 1880. Chairman, HENRY WRIGHT Esq., J.P.

At three o'clock the Chairman will deliver his address. This will be followed by a Conference on "The Aggressive Power of Congregationalism." Opening Paper by the Rev. Henry Batchelor, of Blackheath. Galleries open to the public.

At half-past six the Rev. JOS. COOK, of Boston, America, will deliver a lecture on

"METHODS OF MEETING MODERN UNBELIEF."

The admission to the lecture will be by ticket until 6.15, when the doors will be thrown open to the public.

ANDREW MEARNS, Secretary.

Memorial Hall, Farringdon-street, October 27, 1880.

A PUBLIC MEETING will be held at HARECOURT CHAPEL, CANONBURY, on SATURDAY, 6th November, 1880, at three o'clock, p.m., when the large STAINED GLASS WINDOW, placed in the chapel to the memory of the late Rev. A. RALEIGH, D.D. will be EXPOSED to VIEW.

The Rev. W. M. Statham will take the chair, and the Rev. Gordon Calthrop, Vicar of St. Augustin's, Highbury New park; the Rev. Oswald Dykes, D.D., the Rev. John Stoughton, D.D., the Rev. Henry Allon, D.D., the Rev. Joseph Parker, D.D., and other friends are expected to address the meeting.

A collection will be made towards the cost of the window.

HODDER AND STOUGHTON'S LIST.

Edited by Rev. J. GUINNESS ROGERS, B.A.

THE CONGREGATIONALIST for November, price 1s., Contains:—

CABINET PORTRAIT OF THE LATE **Rev. SAMUEL MARTIN,** of Westminster. With Biographical Sketch.
HAVE WE CONVERTING POWER?
ANTIDOTE TO AN ANXIOUS SPIRIT. By M. BERSIER.
THE LAY PREACHER.
DR. DEXTER'S CONGREGATIONALISM.
THE CHURCH CONGRESS. By a NONCONFORMIST.
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"A Perplexed Parson," "W. A. Blake," "S. J. Whitmee," next week.

. We have received many other communications, some of which we hope to use if space will allow.

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THURSDAY, OCTOBER 28, 1880.

ENGLAND AND THE GREAT POWERS.

THOSE who cherish the hope, as we imagine most honest Englishmen do, that the approaching settlement of Eastern Europe will be complete and final, and that Turkish tyranny, which is now become unspeakably stupid and brutal, will vanish from the Continent for ever, can desire nothing better than that the ring of Pashas, with the SULTAN at their head, should oppose a dull and dogged resistance to every arrangement which is proposed by the European Powers. That is the game which he is playing, timidly and with every profession of compliance, in the case of Dulcigno; that is the game which he will play more boldly in the case of Greece; and Europe, in insisting, as she will be compelled sooner or later to insist, on the execution of the mandates which, in the interests of order, she is constrained to issue to the Turkish Government, will, however little she may intend it, sign the sentence of its doom. The pressure which has been put upon the Turk by the naval demonstration has advanced by many stages the question of his expulsion from Europe. It is now freely spoken of, and influential persons hold conversations which creep into the newspapers as to who is to be his successor. There looms now on the near horizon of all the Cabinets of Europe the real Eastern Question: Who is to occupy Constantinople when the Turk can stay there no longer—when the land, like Canaan of old, casts him out? It is a splendid inheritance, the peerless city of the East—a city whose importance will increase year by year as the overland route to India and China gets developed. Who can be trusted with it—that is, who will hold it in trust, to keep the great highway open for the commerce of the world?

This is the question which is behind the reluctance of certain of the great Powers to proceed further in the direction of coercion. They know that coercion means the dissolution of the Empire, and they cannot trust each other about the succession. We believe that there is a secret understanding between Germany and Austria that Austria is to have it if she can get it. But in the present state of European public opinion, Austria could not place herself on the Bosphorus without a great war. Therefore the Turk is to be spared all further pressure at this moment; the *status quo* is to be preserved if possible; and the adventurous policy of England, which would precipitate the catastrophe, is to be frowned down. But this policy goes upon the supposition that if Europe holds her hand now that she has gained a promise of the surrender of Dulcigno, all will settle down in the East into a state of quiescence, and so allow the Great Powers to attend, for a time, at any rate, to their own concerns in peace. Nothing can be further from the probabilities, nay, the certainties, of the case. Let Turkey alone, and she will most certainly compel the renewal of the European pressure; if she does not, by her dire anarchy, compel Europe to take counsel about the practical administration of the Government in the provinces which are utterly weary of her yoke. For the last generation Turkey has been kept going by gold of the West; and, till the advent of the Liberal Government to power, the moral support of England was supposed to be on her side. Both sources of strength are now withdrawn, while the internal poverty and distress accumulate. The new feature in the Eastern Question is that the native Turks are beginning to look to the West for deliverance from a yoke which is too cruel to be borne; and by none probably would the fall

of the Sultan's throne be hailed more joyfully than by the native population of the Empire. There is no desire on the part of any Western State to expel the Turk from Europe. The humbler classes in Turkey are very honest and laborious, and they are content with one wife, whom they cannot always rule. They would be very good subjects of a Christian ruler, should one be established at Constantinople, and would enjoy a measure of peace and prosperity unknown to them for, at any rate, 200 years. All that Europe wants to get rid of is the Government and its harpy myrmidons. Let them be relegated to the Continent from which they sprang, and the fairest provinces in Europe, now well-nigh a wilderness, will once more rejoice and blossom as the rose.

The reason why the English policy in the East is simple, clear, and bold, is that England has but one object in view—the good of the populations inhabiting the Empire; all the other Powers have two. There is not one of them which is not thinking more of the great war which they are all anticipating, and of possible alliances in view of it, than of the prosperity of the people of the Balkan peninsula. They have all one eye on European politics, and another, and by no means the keenest, on the East. Hence their halting, indecisive policy. They are afraid of any decisive action, lest it should irritate an enemy, or alienate a possible ally. St. James in one pithy sentence gives the key to the present attitude of the Continental Powers:—"A double-minded man is unstable in all his ways." England has no need to look out ahead and to take measures against the coming storm. She does not greatly believe in it, and she will lie very much outside its sphere if it comes. She can calmly and honestly ask, what is the best for the peoples of the Balkan peninsula; sure that what is best for them is best for her, and best for Europe and all mankind. The Austrians and Germans, the French, Italians, and Russians, have all schemes, or fears, or hopes which cloud their vision and paralyse their action. Those honestly conscious of an unselfish motive can act with an openness and a decision which the self-seekers can never compass; and it is this consciousness of an ulterior motive which prevents a hearty co-operation with England in the work of coercion—a coercion of tyrants which would be salvation to their victims and a deliverance to the world.

But we believe that in spite of themselves they will be compelled not only to maintain the concert, but to make it operative. Turkey will not suffer Europe to let her alone. Month by month the Central Power grows weaker, the treasury poorer, the army more discontented, the people more rebellious. The Greeks have mustered and drilled an army which is, at any rate, capable of so occupying the Turks that the disaffection which fills the empire will break out into an open flame. But it does not depend on the Greeks. If the Greeks remain quiescent, the disorganisation and dissolution must still proceed. The Greeks may precipitate it; and in the present condition of the capital we believe that they would incur no great danger in seizing their province and defying the Porte. The first note of war would rouse the provinces which Lord Beaconsfield separated, but which are destined to be one. They are already stirring in anticipation of the outbreak; the Armenians say plainly that they most rely on their own right hand to save them; the Arabs are full of dangerous excitement; the whole Empire is waiting for the signal to create that anarchy, out of which alone a new order can spring. Had the Turks been wise in their generation, they might by prompt concessions have secured something like a new lease of power from Europe; but now it is too late. Europe may hold her hand and refuse to go on with England to the only measure which can avert or moderate the impending deluge; but she will find her hand forced by the impatience of the Greeks, or the incurable folly and perfidy of the Porte; and she will then have to repair the mischief which her unreadiness, to use the mildest term, allowed to grow to dangerous proportions, perhaps at the cost of a general war.

THE IRISH PROSECUTIONS.

To the believers in progress and the true friends of Ireland who have persistently maintained that the one way of repressing the discontent of the Irish people was to treat them with justice, few things could have occurred more depressing and disappointing than the fact that the Government feel themselves compelled to have recourse to the prosecution of the principal agitators of the Land League. It is all the worse, because the procedure must be specially distasteful to those on whom it has been forced by the stern necessities of their position. Mr. Parnell, with infinite bad taste, which was equalled only by his singular unfairness, sneered the other day at the humanitarianism of the Chief Secretary, and sought to prove himself possessed of a new talent by fixing on his opponent the nickname of Buckshot Forster. A more wicked and unjustifiable attempt to create a prejudice against a public man we do not remember. If Mr. Forster had pursued the tactics of his predecessor, and had treated Ireland, her members, and her affairs with an insolent contempt, breathing the worst spirit of the English aristocrat, we could have understood a violence which made Mr. Parnell forget those honourable instincts which, even in the very heat and passion of controversy, ought to guide every disputant who wishes to retain the character and name of a gentleman. But Mr. Forster has given unquestionable proof, not only of his humanity, but of his conscientious desire to master the difficult problems of the Irish question, and to solve them in a spirit of justice and generosity. He undertook the duties of an office supposed to be inferior to that which he might properly have claimed, simply in the hope that he might signalise his administration by doing something towards establishing better relations between the two peoples. In his anxiety to meet the wishes of the Irish members, and to provide against what he deemed the possible oppression of landlordism, he proposed a Bill which sowed dissension in his own party, hindered the special work which the Government had to do, and exposed it to a mortifying rebuff in the House of Lords, and prepared special humiliation for himself. At the beginning of the session, no one in the new Ministry was regarded with more indulgence by the Tory aristocrats; at its close not even Mr. Gladstone himself inspired a greater amount of distrust and indignation. The secret of this loss of prestige was his resolution to do something effectual for Ireland. This is the Minister whom Mr. Parnell has chosen to revile and lampoon, although in his secret heart he must know that there is not among possible Secretaries one who would bring to the consideration of Irish affairs a truer sympathy with the people, or a more fixed resolution to redress all their proved grievances. But this is the Minister, also, who has found himself driven to contemplate the prosecution of Mr. Parnell and his friends.

It seems presumptuous for those who are not in possession of all the facts by which the Government have been influenced, in any decision they may have reached, to question the wisdom of their resolve. It is certain that they have information of which we and the public in general know nothing; and it is equally certain that all their own prepossessions would lead them to avoid extreme measures, unless they were convinced of their imperative necessity. We have, therefore, the best possible guarantee for the wisdom of their action, since it is sure that they will not be governed by passion or proceed on any doubtful reports. What is more, the condition of the country is manifestly such as to demand some energetic measure on the part of the Executive, and there is here a difference between the present crisis, and that produced by the repeal agitation under O'Connell. That great demagogue had a power over the people which he employed to prevent deeds of violence, much more of bloodshed. He worked by means of monster demonstrations, but he not only kept within the limits of the law himself, he effectually discouraged deeds such as those which have shocked all England during the last few weeks. Unless we are imposed upon by the statements of panic-stricken landlords, or the exaggerations of sensational penny-a-liners, there is in certain parts of Ireland a reign of terror. The landlord is not allowed to receive his rent; the tenants who would pay are intimidated by threats of murder; lawless mobs restore the evicted, or expel the unoffending man who may have taken a farm in contravention of the meaning of the Land League; and now and again a "base, bloody, and brutal" murder (we quote O'Connell's epithets) startles the nation. Murderers, instead of being viewed with odium and horror, are regarded as heroes, and the peasantry make themselves accomplices in their crime. While all this is going on, Mr. Parnell and his associates devote every Sunday to the work of lashing the people to fury against the law, the lawmakers, and the law administrators, the landlords and the Government, without even pronouncing a bold and honest condemnation of the deeds of flagrant wickedness done by men in their own ranks. Nay, the cries from the crowd, such as, "Pay them with lead," provoke no outburst of righteous indignation, seldom even the mildest of dissuasives from these threatened atrocities.

Such a state of things is intolerable. The Government cannot permit it, and ought not to permit it, to continue. It is folly to talk about the injustice perpetrated by landlordism, to point out the evils of the system, to insist that Irish tenants have wrongs to which neither Englishmen nor Scotchmen would submit. It is all true, and much more beside, but it is away from the mark. It furnishes a good reason for reform in the Land Laws, but none for tolerating seditious speeches or condoning murderous deeds. We are strong believers in freedom of speech, but if a Government allow men to spout treason, the only excuse for its toleration is that it can afford to despise the speakers. But this is hardly so in the present instance. Mr. Parnell is a much less extraordinary individual than some amongst us appear to suppose. We fail to discover in him any grandeur of purpose, or loftiness of patriotism, or wisdom in political foresight, or eloquence of speech. He has dogged obstinacy, bitterness of spite, overweening self-confidence, considerable mastery of detail. We see nothing else in him. That such an agitator has been able to acquire such influence is a tribute, we believe, not to his power, but to the intense feeling of the people to whom he has appealed. The fire burns because the materials were so inflammable that any spark was sufficient to ignite them. This makes it all the more necessary to trample out the spark.

If the Government, having maturely weighed the difficulties that may interfere with their success, have resolved to prosecute, we can only hope that their expectations will be realised. If Mr. Parnell and his friends have not broken the law, the law itself must be in a loose and unsatisfactory condition. These gentlemen are not only seditious talkers, but they are at the head of a formidable organisation which is intended to check the proper action of the law, and one indirect result of which is the frequent perpetration of deeds which are a disgrace to a civilised community. If by the prosecution of the leaders the confederation can be weakened and the crimes checked, we shall be the first to rejoice that our anxieties on the point have been excessive, if not altogether baseless. What we fear is the waste of valuable time; the growing disgust of the public with wearying prosecutions that drag their slow length along; and finally abortive results, either through the refusal of juries to convict or the discovery of some technical plan for which there are so many openings in proceedings so lengthy and complicated. But the Ministry have the responsibility of dealing with difficulties which have been enormously increased by the refusal of the House of Lords to pass what would have been a measure both of conciliation and of prevention. The Lords eat the sour grapes, but it is the teeth of the Ministry which are set on edge. Under any circumstances, they are entitled to the full confidence and support of their party. They are Liberals in the truest sense, and we are satisfied that in all their action they will be as careful to maintain the proper safeguards of liberty as to preserve the security of property and the authority of law. For ourselves, we are not less earnest as reformers nor less sensible of the grievances of which Irish tenants have to complain because we insist that the country shall not be dominated by men whose aim seems to be to bring the law into contempt.

DRINK TRAFFIC REFORM.

Sir Wilfrid Lawson is never a depressing speaker, and no one can feel surprised if, at the recent meetings of the United Kingdom Alliance, he was more than usually exuberant. The adoption by the House of Commons of a resolution in favour of "Local Option," was a very natural and legitimate subject for congratulation at such a time, and we should be amongst the very last to grudge the spirited president of the Alliance the emotions of joy that he expressed. He himself, however, warned his friends and supporters against hallooing before they were out of the wood. "They must not be too joyful," he said, or, as he called it, "too cock-a-hoop." Yet, if we may venture to say so, he appears to have yielded to such a temptation himself when he boasted that, whereas Mr. Bright had formerly declared only two members of the House to be in favour of the Permissive Bill, these two had become 245. From the approval of a vague resolution in favour of giving the local population some control over the number of licences allowed to an entire sanction of the Permissive Bill is a long distance, allowing plenty of room for many shades of opinion. The Bishop of Manchester made this very clear in his opening speech on taking the chair at the evening meeting in the Free Trade Hall. At the same time, it would be idle to deny that a great step was gained, and a most important principle affirmed, by the adoption of the resolution carried last session. And though Mr. Gladstone could not see his way to commit himself by a vote, the words he uttered were worth a hundred votes. For it is impossible to interpret them otherwise than as a distinct pledge that the licensing laws should be reformed "at some not very distant period," and that the principle of local

option would in some form be found embodied in the measure to be proposed.

It becomes necessary, therefore, for all members of Parliament, and not for them only, but for their supporters outside, to make up their minds how far they will go in the direction of investing local ratepayers with the power absolutely to prohibit the liquor traffic in their own district. Yet such a determination of purpose cannot be very precise until the Ministry have made their proposals. So much depends upon the detailed provisions of a Bill, that what would seem an unfair encroachment on individual liberty, when stated in sweeping generalities, may be freed from all objection by the limitations under which the principle is to be applied. On the other hand, philanthropic visions are often sadly shorn of their glory when interpreted in the dry, passionless language of legislation. Still, an attentive observation of the tendencies of opinion on this question must convince impartial people that spurious notions of liberty will not be allowed much longer to hinder a reform more drastic than has generally been thought possible. Prominent among these tendencies is the fast-spreading conviction that the moderate use of alcoholic drinks is, to say the least, not generally necessary to health. On this point statistics are not available, nor, indeed, are they necessary. It is notorious that the fact is as we have stated. Where medical men used to order port wine they now prescribe mutton chops. When asked to decide between hock and burgundy they gently insinuate that seltzer or Apollinaris water would be better than either. A considerable number of doctors are themselves abstainers; or if they drink wine they frankly admit that it is entirely for social reasons. In presiding over the Congregational Total Abstinence Association at Birmingham, Mr. Whitworth, M.P., stated that when he went to Manchester, in 1832, he "did not know one single person in that great city who was a total abstainer except himself;" while at the present moment it would be easy to find 20,000 or 30,000. The statement was probably under, rather than over, the mark. For there are large numbers of people who make no profession of teetotalism, but who simply drink no alcoholic liquors because they find themselves better without them. And it should be remembered that there are still many others who drink only occasionally, when in company, because then they fancy their abstinence may mar good fellowship. But their practice is no worse evidence than that of the most rigid teetotaller as to the spread of the conviction that the habitual use of intoxicating drinks is unnecessary. Now, it is obvious that the growth of this conviction tends to bring about a great change in the attitude of public feeling towards the liquor traffic. So long as alcohol in some form or other was held to be almost a necessary of life, it was naturally argued that it would be very hard to impose difficulties in obtaining it on a sober majority for the sake of a drunken minority. But as soon as alcohol is regarded as, at the best, a luxury of doubtful safety even when most moderately used, this argument loses a very great deal of its force, if not the whole. It may still be urged that the total prohibition of its sale, even as a luxury, would be harsh and oppressive; but it must be conceded that difficulties may well be submitted to in obtaining it which, on the old hypothesis, would appear unreasonable.

Not only so, but the well-known catalogue of evils resulting from the obtrusion of alcohol at every street corner makes a far deeper impression than when ninety-nine out of every hundred regarded drunkenness as an abuse of a necessary of life. If this thing is, at best, only a luxury, or, if you will, useful occasionally as a medicine, is it not a species of national insanity to sacrifice holocausts of paupers and criminals every year for the convenience of its purveyors? One simple fact stated by Mr. Whitworth speaks volumes. Referring to an insurance office of which he is a director, and which insures teetotallers and moderate drinkers on different terms, he said that during the last fifteen years the correctness of their general tables was proved by the exact coincidence of the number of deaths amongst the second-class with the calculations made; while, on the other hand, the deaths, calculated at 2,009 among the teetollers, were actually only 1,437. Now, that people have the right to drink their glass of wine if they like it, notwithstanding such facts, we shall not dispute. We object as strongly as any one can do to fanatical intolerance in this matter. But, at the same time, we confess that facts like these tend to make us less sensitive as to the difficulties possibly to be imposed by the contemplated reform upon those who require the glass of wine, either as a luxury or as a medicine. Such difficulties will easily be surmounted by sufficient forethought in housekeeping. But the drain upon the national resources, kept up by the present plague of drinkshops, is a frightful and irremediable loss. Any legislation must, of course, keep pace with public opinion. And in estimating the forces of public opinion, minorities have to be considered as well as majorities. It would, for instance, be impossible to impose a prohibitory law on London, even with the support of a two-thirds majority of ratepayers, unless the two-thirds were all armed with rifles and bayonets and knew how to use them. The classes who would chafe under such legislation are just the most violent and dangerous in the community. But though the Permissive Bill in its entirety is an impossible dream, we cannot help thinking that the facilities for obtaining alcoholic drinks might safely be indefinitely lessened.

Much of the news of the week is as gloomy as the weather, especially that from Afghanistan and South Africa. Though there is apparently no truth in the report that Abdur Rahman—though the Indian Viceroy telegraphs that he may be dead—has been murdered, the situation at Cabul is perilous, and a rebellion is said to be inevitable. If we were once quit of this unfortunate country, albeit we had nothing to show for our twenty millions of expenditure, he would be a bold statesman who would advise a new intervention. But unfortunately Candahar has been retained, and though Her Majesty's Ministers are averse to annexation, the Indian Government are said to recommend it. What that means is palpable to all. Afghanistan is completely disorganised. The Yakoob faction are powerful at Ghuzni and its neighbourhood; Herat has taken back the defeated Ayoub Khan; as to Candahar, we know from recent experience what are the tendencies of the population of the province; and the capital itself rejects the present Ameer chiefly, we suppose, because he was set up by England. Surely the rational course would be to cease draining away the resources of over-burdened India to prosecute desperate enterprises, and to leave the Afghans to settle their own affairs as they please.

Every few days adds to our anxieties relative to the unprovoked war in Basutoland. Colonel Clarke has been able to relieve the small garrison of Mafeteng, though only after a severe conflict, in which the Colonial force lost thirty-two killed and ten wounded, but the Basutos swept off all the cattle belonging to the troops, and the last news was that they have occupied the country in Colonel Clarke's rear. Reinforcements are to be sent as soon as possible, but they have first to be raised and equipped. The land telegraphic line from Natal to Cape Town has been cut, apparently by the Griquas, so that it may be a long time before further authentic news can be received from South Africa.

The news from Dulcigno is easily summed up. The proposed Convention between the Montenegrins and Riza Pasha having served its purpose—to waste time—the Porte has presented a new one consisting of twelve points, to which Prince Nicholas objects. Though Germany and Austria have protested against these delays through their ambassadors at Constantinople, and have received a soothing reply, and the actual surrender of Dulcigno has been promised next Saturday, reports from Cettinje are adverse to an immediate settlement. Apparently Riza Pasha has been superseded—Dervisch Pasha having been appointed Governor of Albania, ordered to occupy Dulcigno, and to arrange for its surrender. We have, however, the definite statement of Baron Haymerle to the Austrian Delegation that the good faith of the Porte in the matter is beyond doubt, and that the hitches in the negotiations relate to purely military details.

The speech of the Austro-Hungarian Foreign Minister on Tuesday was important in other respects. He said that on the Eastern Question, Austria and Germany acted "absolutely in common," which would seem to belie the report that the former Power had made separate overtures to Russia, though partition proposals may have been made with the connivance of Prince Bismarck; and the Baron further declared that his Government would exert the whole of their diplomatic influence for the support of Greece in the pursuit of her civilising mission—whatever that may mean. The new Premier at Athens has also publicly stated that his Ministry will carry out the decisions of the Berlin Conference on the frontier question with or without the aid of the European Powers, and the King has issued a decree to add some 48,000 men to the Hellenic army.

Relative to the Irish State prosecutions, to which we have referred above, it is stated that fifteen of the Land League leaders and officials, including Mr. Parnell, will be indicted in the Dublin Courts for conspiracy. A beginning has been made by the arrest of Mr. T. M. Healy, Mr. Parnell's secretary, who made some incendiary speeches at Bantry on the 17th, and had recourse to intimidation in the case of a farm in which there was a change of occupation after an eviction. The case will be heard in a few days, and Mr. Healy has been admitted to bail. Mr. Parnell has met the report of his probable prosecution with more than his usual bravado. At a meeting held at Galway on Sunday he talked of police and military being hurled upon Ireland, declared that he had deprecated assassination and violence, and threw upon the House of Lords and the "pretended humanitarian Secretary Buckshot Forster" the responsibility for the murders of landlords; he promised to prevent the passing of any Bill in Parliament for the suspension of the Habeas Corpus Act; and he wound up with the assertion that by their present action the Leaguers were laying the foundation of a movement for legislative independence. The general conclusion from these wild effusions is that Mr. Parnell is conscious that he is fighting a losing cause. The excitement that prevails in Dublin is indicated by the wholly unfounded report that the Chief Secretary is about to resign office. Mr. Forster is not the man to desert his post in times of peril.

On Tuesday a memorial fountain, which has been erected by public subscription in Birmingham at a cost of some £4,000, to commemorate the municipal service which Mr. Chamberlain, M.P., has rendered to the town, was formally inaugurated. What the right hon. gentleman has done as a member of the Corporation and as mayor to promote the health, education, wealth, and sanitary improvement of Birmingham is well known and thoroughly appreciated by his fellow-citizens. That energy and administrative capacity has now a wider sphere at the Board of Trade, in connection with which he could, he says, occupy at least one Session with reforms bearing on the Bankruptcy laws, the law of partnership, and questions affecting our mercantile marine. In the course of his speech at the evening banquet, which was a model of good taste and official caution, Mr. Chamberlain urged that the present system of Turkish Government must be quickly reformed, or they must be left to perish in their sins; and in touching on the Irish difficulty, he stated that nothing—neither the excesses of the Land League, nor the panic of the landowners—would cause the Government to swerve from their determination to carry out the settlement of the Land Question.

Simultaneously Lord Salisbury was assailing Mr. Gladstone's Administration at a Conservative banquet at Taunton, in a bitter partisan speech, abounding in sneers and spiteful innuendoes, which it is impossible to read without humiliation. Much allowance must be made for the jealousy of an ex-Foreign Secretary whose policy was an egregious failure. But it is hardly credible that a responsible statesman should, in order to spite his rivals, throw overboard treaty obligations for which he and his friends have taken immense credit, and at a critical moment, when the Porte has been brought to the verge of yielding, insist (as the *Pall Mall Gazette* remarks) "that it is no concern of the only Power—his own country—which has set to work in earnest to compel the Sultan to do what Lord Salisbury admits that he ought to do."

Jealousy of the Press, which was so strong a characteristic of the evil days which preceded the era of Parliamentary reform, has still left its traces upon our criminal jurisprudence. Constantly have newspaper conductors to consider whether the public shall be permitted to go on unwarned against malpractices which affect the well-being of the community, or whether they shall, for the purpose of putting an end to such scandals, subject themselves to the heavy pecuniary charges and serious personal inconveniences and indignities which have to be faced in order to render services which under a wiser *régime* would be rewarded with a civic crown. Mr. Henry Walker, of the *Bayswater Chronicle*, had to make this election ere he decided to denounce a "gambling hell" in the Monmouth-road—a courageous act, for which he had to endure the indignity of a temporary consignment to a criminal dock at the instance of the keeper of the establishment. The trial at the Old Bailey ultimately resulted in a verdict of acquittal, and by unusual good fortune, Mr. Walker was awarded his costs, in addition to receiving the thanks of the jury and the public. Still, as the *Daily News* well remarks, "No more flagrant abuse of the criminal law can well be conceived than that Mr. Copping should have appeared in the witness-box, and Mr. Walker in the dock." The public should, in their own interests, take the matter in hand, and by an amendment of the law, prevent the recurrence of such a scandal.

Interchange of Pulpits.—The Rev. E. S. T. Daunt, vicar of St. Stephen, Launceston, stated at a Liberal banquet at Launceston, that some time ago, having previously informed his bishop that he believed that there was no law against it, he had asked Mr. Spurgeon to preach a harvest-festival sermon in his church, but he had declined owing to ill-health.

THE DISESTABLISHMENT MOVEMENT IN SCOTLAND.

CONFERENCE OF THE LIBERATION SOCIETY.

The annual Conference convened by the Scottish Council of the Liberation Society was held on Tuesday, the 19th October, in Edinburgh; the place of meeting being the Presbytery Hall of the United Presbyterian College buildings—a noble establishment which that Church has but lately provided. There was a large attendance; representative members of the society being present from various parts of Scotland. Mr. Richard, M.P., and Mr. Carvell Williams attended as representatives of the London Executive. Mr. Dick Peddie, M.P., chairman of the Scottish Executive, presided.

Letters from several M.P.'s and others unable to attend having been read, Mr. Tait, the Scottish secretary, read the annual report of the Council. It commenced with a congratulatory description of the course pursued during the recent election, and of the results of that election; four members of the Scottish Executive being returned, and all the Scotch Liberal members being either in favour of Disestablishment or willing to accept the verdict of the country in regard to it. Mr. Gladstone's attitude with reference to the question was indicated, and then the practical work of the Council was reported. The levying of Church and Manse Rates was specially referred to. In regard to organisation it was stated that there were thirty local committees, and nearly a thousand correspondents, in all parts of the country. The action of the Synods of the United Presbyterian and Free Churches in the matter having been described, the report referred to the future in the following terms:—

"The General Election is over, and the anxieties which induced so many to act with caution no longer exist. It is true that the great Liberal majority in Parliament has much to do in rectifying the grievous wrongs perpetrated by their predecessors. But the friends of Disestablishment cannot indefinitely postpone their claims. Whether it be expedient to have the subject brought in some form before the House of Commons next Session, need not be determined at this moment; but there will probably be general agreement in the policy of an early Parliamentary discussion on the subject; and whenever such a movement is decided upon, it will be necessary to put forth adequate effort to ensure its receiving effective support out of doors. Meetings should be everywhere held, and possibly petitions to Parliament in favour of Disestablishment adopted. The public mind should be enlightened by a still more extensive circulation of literature. Efforts should be made still further to perfect the existing organisation. Advantage should also be taken of the existing kindred societies and of the various ecclesiastical organisations. There may in some quarters be reluctance to join in such an agitation arising from a wish to avoid a disturbance of good feeling in a peaceful locality. But general politics do not break up social relationships; and there is no good reason why the introduction of Disestabli ment should rupture the bonds of social ... At any rate, that is a danger which must be encountered in the discharge of a great public duty. It is the cause of truth, and it will prevail; but it will prevail in proportion as its advocates act with unflinching courage as well as with enduring patience. The highest interests of men are at stake, and they call for self-sacrifice—a self-sacrifice certain to receive hereafter a full reward."

The Chairman then delivered an address in moving the following resolution:—

That the Conference receive and adopt the report, express satisfaction with the organisation and action of the Council, and earnestly desire that in seeking the immediate Disestablishment and Disendowment of the Scottish Establishment the society may have the hearty support of all Scottish friends of religious equality.

He said that, as the report showed, they had not done much last year in the way of active effort. The occurrence of the general election made it the paramount duty of every citizen who desired not only the material well-being of the country, but the preservation of its character for high-minded and honourable dealing to concentrate every effort to wrest power from those who had proved themselves unable to use it. To do this it was necessary to refrain from pressing too strongly their question at that time, and although they did not abandon the question or attempt to keep it out of sight, they limited their efforts to endeavouring to secure the return of real, earnest Liberals. (Applause.) The subject, however, was raised, by the Church party and the Conservatives, who endeavoured to make Churchmen believe that the advent of the Liberal party to power would be the knell of the Established Church. The result of the election, however, had been most gratifying—(applause)—and they had reason to congratulate themselves on the numerical gain to their party in the House of Commons. But they secured also moral gains which must tell forcibly on public opinion in the consideration of the question. The election served to show how much more general than any one believed was the feeling of the country on Disestablishment. It showed that even Church Liberals were not opposed to Disestablishment, or, if opposed to it, were Liberals first and Churchmen afterwards—(applause)—and not disposed, even if Disestablishment were the inevitable consequence of the accession of Liberals to power, to give up their party for their Church. It had also shown the natural connection between the State Church and Conservatism, and that, if they desired the complete union of the Liberal party, they must endeavour to put this question out of the field, for it was evident that this was the only question on which their opponents hoped to divide the Liberal party. (Applause.) With the accession of strength to the Disestablishment ranks in England there was now a very large body of men in Parliament prepared to support this movement. If nothing else had been done than to amend the burial laws they would have, in that Act alone, great and satisfactory proof of the strong hold taken on the mind of their legislators. There were some unsatisfactory features about it, and amendments must be made. But more strongly than even on the burials laws, the advanced feeling of the House was shown in the discussions on the Census Bill, the Parliamentary Oath, the University Fellowships resolution, and other subjects. On the future duty and policy of the Disestablishment party he had a very decided opinion. The question was whether they were to resume active efforts and, if so, of what nature were they to be. Some would persuade them that they should do nothing, but let the question rest and wait for a more convenient season, and leave events to work themselves out; that they should trust to the action of the Church, and that by action of their own they would stop a current of opinion which was bringing the nation round to Disestablishment; that they would divide the Liberal party and alienate Liberals from them; that they would embarrass Liberal leaders on whom they were told they might confidently rely to take up the question when the fitting time came. If they waited for events to work themselves out, they would wait a very long time indeed. (Cheers.) If they waited the leisure of statesmen they would wait for ever. Readiness on the part of statesmen would come only from pressing the question on them. They must, therefore, make them ready, and make them feel that they could no longer be allowed to hesitate or stand still. (Cheers.) As for embarrassing the Government, they did not embarrass but rather assisted Government by preparing the public mind on questions for them. Surely, if it were good to deal with the land laws, local option, the Burials Bill, and the game laws in the present Parliament, they were able to deal with the Church, especially as every one must know that if the present constituencies were prepared to support a measure of Disestablishment, much more would the extended constituency be so. This advice to stand still savoured too much of human policy and timidity. There had been too much studying of the political sky already upon this question. (Hear, hear.) For them to stand still was to go back; and he hoped that on this point they were at one, that energetic, untiring effort was their duty. (Cheers.) As to the nature of their action, they must no longer be contented with mere meetings and speeches and tracts. The educative action they must, of course, continue—nay, increase—but there was a stage at which, if these were not followed by other efforts, they would fail of effect. A great part of the power of any public agitation was the recognised earnestness of those who conducted it. If that was doubtful, little advance could be made. But earnestness was shown not so much in defending principles as in seeking to give them effect. He believed that this question would henceforth fail to excite much interest until it became a question of what was called practical politics. It could best be made one by its introduction into Parliament. (Cheers.) Make it a question there by Bill or resolution, put before the public a scheme for carrying it out, and they would at once stimulate public interest, and compel men to take sides upon it. Doubtless, during the present Parliament they could not expect Ministers to take it up. But that was no reason why it should not be put before Parliament by others—nay, it was necessary that its first introduction should be by others. They must pave the way for Government by introducing it again and again, until, by gradually increasing majorities, it was proved to be a question with which the Government must deal. Then, and not till then, would it become a Government measure. By bringing it before Parliament they brought it before the constituencies, they brought it to the polling booth, and the utterance there, and that only, would decide Ministers on the subject. (Applause.)

Mr. Andrew Grant, M.P., in seconding the adoption of the report, after referring to the present position of the question in Parliament, proceeded to refer to the amendment which was made to the resolution proposed in the session of 1878, having for its object the appointment of a Select Committee to examine into the State position of the Established Church in regard to the population. That amendment proposed to ascertain whether no means could be found of bringing back the Dissenting bodies in Scotland into the National Church. That amendment he regarded as impossible to carry into effect, and as absurd. (Applause.) Of the two great bodies it was proposed to lead back into the fold of the Established Church, the United Presbyterians were debarred on conscientious grounds from casting in their lot with any Church deriving aid from the State, and the Free Church, safely entrenched within the lines of spiritual independence, said—"You may come to us, but we will never go to you." (Applause.) With regard to the proposal for a committee of inquiry on this subject, it was almost impossible that the report of such a committee could lead to any satisfactory results. (Applause.) It would only show the opinions of the majority of the committee itself, and there could be no possible assurance that it would be a true reflex of the opinions of the people of Scotland. (Applause.) It might be asked, Why not utilise the opportunity which would present itself next year by the taking of the census in order to ascertain what was the opinion of the people of Scotland on the subject of Disestablishment? Now, at first sight, this seemed to be a very plausible suggestion, but there were vast masses of the population who did not belong to any particular religious communion, and the majority of this class would probably take refuge in the vague description of belonging to the Church of the State. (Hear, hear.) The only possible way of arriving at a true and unbiassed opinion in regard to any great political question, was by the voice of the people as expressed at the Parliamentary elections. (Applause.) It might be said that the voice of the people was not expressed to any great extent on the subject on the occasion of the last election; but he had to point out that they were then in the midst of a great political crisis, and that, in the view of all true Liberals, it was a matter of life and death to this country whether they were to maintain in office a Government which was then leading this country to its ruin; and the Disestablishment party in Scotland wisely and patriotically resolved to refrain from pushing to the front this question, and to give their whole efforts to the important and necessary endeavour to remove from power the Government which then held the reins of office. (Applause.) But while doing so, they did not abate one tittle of their resolution to bring this question of Disestablishment within the sphere of practical politics. (Applause.) In the future it would be the duty of their association to see to the education of the people of the country on the question of Disestablishment, that they might form an intelligent opinion with regard to it in anticipation of the next general election; and he might add, further, that the sacrifice on the part of the Disestablishment party had placed the Liberal party under an obligation which ought not to be forgotten when the question came before them in a practical form. It appeared to him that the demand for Disestablishment ought to be regarded essentially as a political movement, and not as a religious one, and that it ought to be urged mainly on political and not on religious or social grounds. (Applause.) There could be no doubt that, of late years, there had been a great development of a feeling of antagonism to the Church of Scotland, not as a Church, but as an institution of the State—(applause)—and that feeling appeared to him to be on the increase. (Applause.) This feeling had been stimulated by various causes—by the success of Disestablishment in Ireland, a growing feeling of injustice on the part of those other religious bodies who, deriving no benefit from the State, were, in addition to maintaining their own churches, called upon as members of the community to contribute towards the maintenance of their privileged neighbours, and also by the action of the Church of Scotland herself. (Applause.) One of the arguments in favour of the Established Church was the great increase in vitality and energy shown by it in Christian work and usefulness; but to that he would reply that these signs of healthy and vigorous life were in the direction of voluntary and self-supporting efforts, and were altogether outside the position of the Church as a State institution. (Applause.) Moreover, when the Established Church had been able to undertake the duty of self-support, the time had come for removing her from her present connection with the State. (Applause.) If the Church were taught to rely upon herself, if they took away the soporific, stifling effects of the State connection in order to plant it in a position of healthy independence and self-support, she would be more vigorous than ever, and throw forth fresh shoots in all directions—flourishing as she never flourished before. (Applause.) There was no doubt throughout Scotland an ardent wish for Presbyterian union, but he could tell those who thought this desirable end was to be attained by the absorption into the Established Church of the other religious bodies in Scotland that they were utterly and entirely mistaken—(applause)—and that it was by Disestablishment—and Disestablishment alone—that this desirable end would be accomplished. (Applause.) Then they might look to an end being put to all the jealousies, heartburnings, party differences, and religious strife, which at the present time tended so much to weaken the influence of those who were endeavouring to cope with the irreligious tendencies of the age. Let the people of Scotland sift and examine this question of State aid in this country. To one section of the community in particular he would appeal—to that great force which was quietly maturing, developing, and strengthening—the working men of the country. To them he appealed with confidence, for they had always shown themselves to be the determined and staunch supporters of civil and religious liberty, and the resolute opponents of religious privilege. In their hands was the determination of this question, as it it seemed not impossible that before very long they would be called upon to exercise their electoral privileges on the subject. (Applause.)

The motion was adopted unanimously.

Rev. Mr. Pringle, of Jedburgh, proposed:—

That the Conference express hearty satisfaction with the great Liberal success at the recent General Election, specially with the return of so many members pledged more or less distinctly in favour of religious equality; and further, with the prompt action of the Government in relieving Nonconformists in England of disabilities in connection with burials.

He said they were indebted to many constituencies for sending at last election such an accession of strength to those who were prepared to fight this question on the floor of the House of Commons, and they could not be too grateful to Kilmarnock, Glasgow, Aberdeen, and Dundee. He suggested that if they would make it clear to the ratepayers that by the Disestablishment of the Church they would reap a pecuniary advantage, they would receive more hearty co-operation from them.

Bailie Robertson, of Dundee, seconded the resolution. He hoped their satisfaction and gratitude at the recent general election would take the shape of intelligent and steady support of their principles. The leader of the Conservatives had recently declared that the party intended to fight their way back to power. If the Liberals did their duty, that fight would be a long and protracted one.

The motion was unanimously adopted.

Mr. Douglas, of Kirkcaldy, moved—

That the anomalies of existing ecclesiastical arrangements in Scotland urgently require attention; and that the demand for the Disestablishment and Disendowment of the Scottish Establishment, always advocated on the score of justice, has been made more urgent by the complications arising out of the Patronage Act, 1874; the hardships imposed on feuars and others, who are compelled to pay rates for ecclesiastical buildings from which they derive no benefit, and the manifest unfairness involved in a monopoly of the endowments by the present Establishment. It is therefore remitted to the Scottish Council of the Liberation Society, in co-operation with other advocates of Disestablishment, to consider the best time and means of pressing this question on the Government and the Legislature.

Referring to the anomalies of the present arrangements, Mr. Douglas said there had of recent years been successful movements for loosening the links that bound Church and State, and the outcome of such changes would be Disestablishment. With reference to the feuars, he had, as an heritor in Cupar, within the last few days served on him notice of an assessment for reseating the parish church. The other churches had made their seats comfortable at their own expense, but in place of following that example the parish church session came to Tom, Dick, and Harry, compelling them to subscribe for their new seats. It was not fair to assess the population for the reseating of the church. (Applause.)

The Rev. Mr. Auchterlonie, of Old Meldrum, in seconding the motion, gave an amusing account as to how the difficulty with the feuars had arisen at Old Meldrum, and the stand which had been taken up in opposition to the tax.

Mr. Richard, M.P., who was very warmly received, then addressed the Conference. He said that in the last Parliament those upholding the banner of religious equality had to contend with an overwhelming majority of Conservatives, who were almost rampant in their triumph and exultation. Now, however, they felt they were very much strengthened, not only by the number, but by the kind of men that had been sent from Scotland. They had a right to expect that the present Government would do something in the direction of religious equality during their tenure of power. They had been told by Lord Eustace Cecil that there were eighteen members of the present Government who were pledged to Disestablishment. He only hoped that statement was correct; at any rate, a good many of those gentlemen were unquestionably pledged to Disestablishment, and among them there were courageous and loyal men who would prove faithful and true to their pledges. If the Government could resist the temptation, which

seemed to be the besetting sin of all British Governments—the propensity to embark in an adventurous and meddling foreign policy, they might be expected to do something that would be of great value in connection with the work of Disestablishment. Lord Hartington and Mr. Gladstone had told them that they remitted the Disestablishment question to the decision of the Scotch people. He thought the Scotch people had spoken pretty strongly already regarding it, and if there were any doubts he trusted that at next election they would speak with a voice yet more clear and emphatic. Neither he nor Mr. Williams were there to dictate, but they were prepared to support them with all the force they could bring if any Scotch member would have the courage next session, or in any future session of the present Parliament, to propose a motion for the Disestablishment of the Scottish Church. (Applause.) He would venture to say this, as the result of some experience, that nothing was to be gained by an absolute and implicit submission to the pleasure or convenience of any Government whatever. No one was more loyal than he was to Mr. Gladstone, or more desired that he should long continue at the head of affairs. Still the time might come when it would become their duty, in the interest of the great principle they advocated, whether the Government heard or whether they forbore, to make an attempt at any rate to have the matter discussed in Parliament. If no other result ensued, the mere fact of discussion in the House of Commons was the very best means of propagating a principle in this country; it would raise the question to an altitude from which it would be seen by multitudes who were hardly now aware of its existence. Scotchmen ought to be the leaders in this matter, for the work they had to do was a much easier one than that which had to be accomplished in England; but if they once carried their work to a successful issue, it would be much easier for English Liberationists to follow suit. (Applause.)

The Rev. Dr. Kennedy, of Edinburgh, having put a question respecting the Old Meldrum Manse rate, it was replied to by the Chairman and the Rev. Mr. Rennies, of Glasgow. The latter said that in levying these rates the Church was helping forward the work of the Liberation Society, and if he were the Church's greatest enemy, he could wish nothing better than that throughout every parish in Scotland they should send these rating missives broadcast. That would, in a very short time, bring down the Church of Scotland, not as a Church, but as a State institution, about their ears. (Applause.)

The motion was adopted.

The Rev. Dr. Hutton, of Paisley, moved—

That the Conference, having learned with satisfaction that there is in preparation a scheme for the Disestablishment and Disendowment of the Scottish Establishment, which, while respecting existing interests, provides for terminating the connection of the Church with the State, and devoting the funds to such non-ecclesiastical purposes as Parliament may direct, express their conviction that some concise statement of the principles involved should be made public at an early date, and remit this matter to the Council, with full power to have the scheme completed and issued as soon as may be practicable.

Dr. Hutton said that this motion referred to a scheme of Disestablishment and Disendowment which had been very long in the hands of a special committee of the society. Perhaps he could not do better than give them a hint of some of the features and points of the scheme, more especially as another scheme had been circulated by a respected member of the committee. The committee, however, were not in a position to put their scheme finally before them. Dr. Hutton then proceeded to give an outline of the draft scheme. It differed from the other to which he had referred in that it would fix a date for a real and complete Disestablishment, universal and simultaneous in its operation, and not a piecemeal Disendowment and Disestablishment, such as the other proposal contemplated. They would observe that the scheme he had sketched did not define the purposes to which the liberated endowments should be applied, except, negatively, that they should not be applied to any religious purpose, but to some secular purpose. They did not think it necessary to go into a discussion as to the particular purpose. Many thought the proper purpose was education, but they committed themselves to no particular method of appropriation, leaving that to be decided by a future Parliament. In conclusion, Dr. Hutton urged them to push forward their question to a speedy solution, as he believed that all that was needed to bring it about was a little more energy both outside and within Parliament. (Applause.)

Mr. M'Micking, of Helensburgh, in seconding the resolution, said they had to influence the whole people of Scotland, and that could be done by presenting to them a motive for taking action. This, he considered, they would be able to accomplish in a proposal which had been circulated among those present, which stipulated that Disestablishment might be immediate, but that Disendowment should take effect as incumbencies lapsed, and that on the vacancy the stipend, glebe, manse, church, &c., built by heritors and ratepayers should be vested in the School Board, the revenue or proceeds to be used for national education. The proposal, Mr. M'Micking explained, would give the people the power of dealing with their own property in their own way, as it belonged to them.

Mr. Hutcheson, of Greenock, submitted that it would be a great mistake if any other standpoint than that of principle was taken up, and that the scheme for disestablishing the Church at once was infinitely preferable to the other. He should like himself to see Disestablishment, and did not see why that should depend upon the life of the parish minister. (Applause.) Though different schemes had been spoken of, he hoped that no outsider would suppose that as between Dr. Hutton and Mr. M'Micking there was any difference of opinion as to the issue of Disestablishment, which must come soon under some scheme or other. (Applause.)

The resolution was adopted.

Mr. Stewart, of Glasgow, proposed the re-election of the members of Council retiring by rotation, and that certain other gentlemen be elected in room of those who had died or might wish to retire.

Mr. Fergie, as representing the Trade Unionists of Edinburgh, seconded the motion, remarking that the question of Disestablishment was one in which they took great interest, and that if such members of Parliament as Mr. Holms, of Paisley, did not make any progress in regard to it, others would have to be brought forward on the first opportunity to take their places. (Applause.)

The resolution was adopted.

Bailie Speedie, of Kirkcaldy, moved that the thanks of the conference be accorded to Mr. Richard and Mr. Carvell Williams, and to the Scottish members of Parliament who have been present the meeting.

The Rev. Mr. Cullen, of Leith, seconded the motion, which was agreed to.

Mr. Carvell Williams, in acknowledging the vote of thanks, said that it was a significant fact that not a single Scotch member voted against the Burials Bill which had just been passed, and when the names of two Scotch Tory members appeared as having paired against it, they both wrote to the newspapers that they had *not* paired against that Bill, but only generally against the Government, and that had they been present they should have voted for the measure. (Applause and laughter.) He took that to be a sign that Scotland and England were thoroughly in accord in regard to that question, nor was it the first time by many that they in England had been helped in their Parliamentary struggles by the votes of Scotch Liberal members. Well, they would show their gratitude by repaying them in kind so soon as Scotch members would give them the opportunity by raising the Disestablishment question in Parliament. (Cheers.) He must, however, admit that their action would not be wholly disinterested. (Laughter.) The Irish Establishment had gone, and when the Scotch Establishment went too the English institution would be in a perilous condition.

THE PUBLIC MEETING.

This was held in the evening in the Synod Hall, and there was a very large attendance. Mr. Duncan M'Laren, M.P., one of the members for the city, presided, and the platform was crowded with influential gentlemen belonging to the city, as well as with delegates who had attended the Conference. After letters from Mr. Middleton, M.P., who is ill, and Dr. Cameron, M.P., detained in Ireland, had been read,

The Chairman said: I congratulate you on the large and influential meeting which is being held here to-night, being the second meeting on the same subject which has been held to-day. It is the more remarkable because there are other important meetings in the city going on at the same time. The meeting now held is substantially what we called in old times a Voluntary meeting. (Applause.) That was a good old household word thirty or forty years ago. I remember, as an old stager in the cause, having presided at a preliminary meeting in Rose-street session-house to organise a public meeting on the Voluntary principle forty-six years ago. (Applause.) At that time I was a staunch Voluntary in principle, and any additional information that I have obtained since that time has only helped to strengthen my conviction in the truth of the great principle which we hold. (Applause.) And, as you all know very well, it was going on with great vigour before the Disruption took place, but from a feeling of kindliness and sympathy towards the ministers who left the Establishment and became the Free Church, and many of whom had opposed us on the former occasion, there was a general opinion at that time that the controversy should, at least for a time, be dropped. Well, we have lived to see strange changes. We have lived to see that body of 400 or 500 become three times as numerous as it was, and embracing a large portion of the population of this country. We have found that a great majority of them have practically come round to us in opinion, perhaps differing in the name as to the Liberation principle, and calling it, and properly calling it, a Disestablishment principle. Well, we are of one mind in supporting Disestablishment. We accept it as a question of justice and equal rights between man and man, but, at the same time, we hold that apart from that, and beyond that, on Scriptural principles Establishments are unlawful. (Applause.) If we agree that Disestablishment ought to follow, it does not signify a great deal in my mind what are the particular reasons on which we come to that conclusion. (Hear, hear.) At the last election there was a very general opinion expressed in Scotland that candidates ought not to be tested as to whether they held the Voluntary principle or not. In consequence of the recommendation of men of great influence, it was tacitly agreed that the question in its important, telling, convincing form should not be brought forward in the present Parliament but should be left to a succeeding Parliament. But, then, why was that suggested? It was that the subject should be discussed, public opinion elicited, and the public mind enlightened, and all fair and legitimate discussion should take place during the existence of the present Parliament in the hope of ripening the mind of a large majority of the people of Scotland; so that when another election came there might be a very large majority prepared to advocate the cause of Disestablishment. (Cheers and slight hisses.) Well, then, it may be asked, why am I and other members of Parliament here? Well, we are here, I hold, under an implied promise and obligation. For while we did not pledge ourselves in any way to bring forward the question during the present Parliament, yet by implication we did pledge ourselves to do what we could to enlighten the public mind and fit people for deciding the question. (Cheers.) Now, if any parties object that we are stirring the question, we fall back on the understanding that was come to, and say that we are fully and fairly carrying into effect the understanding to which I have alluded. (Cheers.) Then, in discussing the question, we, of course, must keep in mind that we received large support at the last election from Liberal members of the Established Church, who were first Liberals and secondly Churchmen, and who gave their support to candidates who disagreed with them on this Disestablishment question. (Hear, hear.) I hold we are bound to discuss the question in a fair and courteous spirit, and to try to convince those who are with us politically that they ought to be friendly to us also in our crusade against Church Establishments; that we should try to convince them that Church Establishments are hostile to the best interests of the people, and that whether the measure should be carried this year or next, or any year, it certainly would not in any shape injure the cause of religion in Scotland—(cheers)—and certainly it could not injure the individual ministers of the Established Church or their families, because no kind of Disestablishment has ever been proposed which has not in it this proviso, that the existing interests of every minister should be scrupulously saved—stipend, glebe, and manse—and that he should not be able to say that any hardship is inflicted upon him. And if you make that provision and keep in mind that ministers, as ministers, have no heirs—a minister's son does not succeed to his father's estate—and, therefore, if you satisfy the existing incumbents, and show to them they are not injured, there is no party behind them that have a right to say they will be injured. (Cheers.) I am satisfied, from what we have seen in Ireland, that in place of Disestablishment in that country having injured the cause of religion, it has done a great deal to promote real religion—(loud cheers)—and if a poll were taken at the present day, I believe that would be found to be the opinion of the majority of those who are members and ministers of the formerly Established Church in Ireland. (Cheers.) I may refer, in illustration of the same principle, to the abolition of the annuity-tax in Edinburgh, and I ask if the Established Church in this city has not gained greatly in strength from the abolition of that tax? (Hear, hear.) Those of the ministers of the Established Church in Edinburgh whom I have had the honour and pleasure of knowing as personal friends, when I met them after the passing of that local Act seemed to me to look an inch taller and much more important than they had been in the days of bondage. (Laughter and cheers.)

The Rev. S. Newnam moved the first resolution, which expressed satisfaction at the result of the election and the passing of the Burials Act. Of that Act the speaker said that it was quite true it was not all they desired, but it was a Bill the Tories would never have given them. (Cheers.) They had got a Liberal Government into power—(loud applause and hisses)—and they were desirous that they should only acknowledge the full force of Scotch inclination in relation to this question. He had been the other week at a great meeting in Mr. Spurgeon's Tabernacle, where a Scotch speaker said he indulged in the hope that the freedom Mr. Gladstone gave to the Irish Church he would give to the Scotch Church. (Applause.) He (Mr. N.) said that hundreds would endorse the statement that that would be a righteous thing to do, and he prayed that that time would soon come. (Applause.)

Mr. Cornelius Thomson, of Aberdeen, seconded the motion. Their great leader, Mr. Gladstone, had already given to Ireland religious equality, but it might not be his fortune to give it to Scotland. Should it, however, not be so—should anything occur to prevent his carrying out this noble scheme—they rejoiced to think they had in Lord Hartington one who had expressed his readiness to take up their cause whenever it was shown that the great mass of their countrymen demanded it. Both these statesmen, in fact, practically invited them to keep on agitating until they achieved this great result.

Mr. Richard, M.P., in supporting the motion, said: I feel that to come and speak to the people of Scotland on this great question is, if not a work of supererogation, a sort of impertinence, or an illustration of the proverb, "Carrying coals to Newcastle." (Laughter.) I cannot forget that more than fifty years ago the first impulse to this great controversy, which has since so largely occupied public attention, and which is destined to become, and is rapidly becoming, the irrepressible conflict of the age, originated in Scotland—(hear, hear)—and not content with having kindled the flame within your own borders at that time, you were very zealous to extend it in other directions. In my opinion the disruption of the Scotch Establishment and all the remarkable circumstances that followed were events of more importance and of more significance in some respects in the history of this great question than even the Disestablishment and Disendowment of the Irish Church. (Applause.) We are waiting for you to consummate the work which you so auspiciously began, to go forward and sever for yourselves, and in your own country, the last link that binds religion to the State, and to give to the country and to the world an example of perfect religious equality. (Loud applause.) And I am here to say on behalf of the English and Welsh Nonconformists—I am quite sure that I may for the occasion regard myself as a representative man—to say to you that if you only go forward as you did fifty years ago in the practical application of the principles which you at that time enunciated with so much power and eloquence, we are prepared, to the utmost of our ability, to back you in this arduous and glorious undertaking. (Applause.) And we are not quite disinterested either, for our hope and expectation are that when you have done your little job with our help, then you will be at liberty and in good spirits to come to our aid for the far bigger job that we have to accomplish. Indeed, one reason, it seems to me, why you should go forward is that your work is one of comparatively easy achievement. It seems as though it might be done by a kind of friendly arrangement; but our enterprise is one of a much more formidable kind, beset with manifold difficulties and complications, from which you are happily exempt. I am not sure if you who dwell in this happy northern region have yet fully realised how heavy and galling is the yoke which hangs upon the neck of English Nonconformists. We have done much within the last fifty years to mitigate the oppression. I can remember the time when no Nonconformist in England could be a member of any Corporation, or serve his country in any office, however humble, under the Crown, except under conditions which were revolting alike to his intellect and conscience; when he could not be married in his own church, and by his own minister; when he had to take his child to be baptized in the Church of England, or lose the advantages of civil registration. I remember when the gates of the great national universities were inexorably barred against him; when he was excluded from all share in the enjoyment and management of the great national endowments of the country, and when he was liable to have his Bible or silver spoons seized or sold in order to repair the parish church, or to pay for washing the surplice of the parson—(laughter)—and all this for no other reason whatever except that according to the way, which they call heresy, we worship the God of our fathers. (Applause.) All this has been changed, but only after a long and strenuous endeavour, and after years of agitation and conflict. They have at last recognised our right to go into the national churchyard and bury our dead. Still, no man in England can be a Dissenter except at the cost of great sacrifice, of much humiliation, and of great social disadvantages. There is no position we can occupy from a small shopkeeper in a country village to that of a member of Parliament, in which one does not feel handicapped in the race of life by the mere fact of being a Nonconformist. The smallest and most insignificant curate of the Established Church will look down upon a Dissenter from the imaginary height of his apostolic succession—(loud laughter)—though, perhaps, he may not disdain to steal his sermons, and preach them. (Great laughter.) If a Dissenter enters into the field of literature, he will find that most of the critics are either of the Established Church or of no religion, and both of them possess the same inveterate prejudice against Dissenters. If they are disposed to be particularly generous they may admit, in reviewing his book, that it is a very creditable production for a Dissenter. (Laughter.) If he works his way by the

suffrages of the people into the House of Commons he will find the reporters in the gallery do not report his speeches; and the editors who sit in their chairs are totally wanting in sympathy with his views, and disposed to render scant measure of justice to him. And so, again, in social life the existence of an Established Church renders national unity impossible. The ascendency so long enjoyed by the Established Church has begotten a caste feeling, so much so that the Church of England man has the conviction that he is superior to his Dissenting neighbour, not, perhaps, morally or religiously—I do not think he will claim that—but that he is socially above him. Why the man who takes his religion from the State is a better man or a higher man, or more entitled to respect than the man who chooses his religion for himself and pays for it, it is very hard to discover. (Applause.) Long ecclesiastical predominance begets that feeling of social arrogance which all castes have a tendency to create, and so there is a rift running through the whole of English society from the summit to the base—rather, I should say, a wide chasm separating Conformists and Nonconformists. This, I say, is an evil sufficient to induce us to endeavour to remove the cause of it, for there can be no national, no real national community, while this feeling exists which separates men of kindred hearts and of common spirit. (Applause.) [The speaker then proceeded, in a powerful passage, to contrast the activity of the English clergy in resisting the Burials Bill, while they were silent in regard to the Bulgarian atrocities and the unrighteous war in Afghanistan and Africa.] Referring to the influence of the Establishment as an ecclesiastical union, he said:—I am not now speaking of the union of members of the Church of England with those without; I am only speaking of their own internal union. The spectacle which the Established Church of England shows in that respect is, to my mind, pitiable and deplorable to the last degree. I remember the time when one of the great arguments in favour of Church Establishments was that it secured unity of faith and worship, but now if you want to see anything like Christian unity you must look for it among Dissenters. (Cheers.) I will venture to say that among the great bodies of Evangelical Nonconformists in this country which constitute seven-eighths of all Nonconformists—the Presbyterians of various bodies, the Independents, and the Methodists of various bodies—there is more real unity of doctrine and of ritual than you find in that Church which boasts of its unity. Look at what takes place at Church Congresses. There is something ludicrous and almost pathetic, it seems to me, in the kind of nervous anxiety displayed by the bishops that preside on these occasions to conceal the fatal dissensions that exist among their clergy. There are three sects within the Church which they openly acknowledge—the Broad Church, the High Church, and the Low Church; or, as one of themselves describe it, the school of the Latitudinarians, the Attitudinarians, and the Platitudinarians. (Laughter.) The divisions among them, however, go far deeper than that. This is a state of things which, altogether apart from the grievances that Dissenters may feel, it is our duty, in kindness to the members of the Church of England itself and the Church of Scotland, too, I will say, to endeavour to relieve them from. It used to be the boast of the English Church that it was emphatically a Protestant Church; and unquestionably in former times it did render great service to the cause of Protestantism by the noble champions it brought forward for its vindication and defence. But how is it now? These are the words I have taken from the lips of one of their own bishops. The Bishop of Bath and Wells in 1873 said—"It is notorious that there are those in the Church at the present day who have deliberately and avowedly undertaken the task of revolutionising the Church of England as to her doctrines and her ritual, and of effecting a union with the Church of Rome. There is a deliberate conspiracy to bring back the Church of England to communion and obedience to the Pope of Rome." The Bishop of Peterborough and the Archbishops of Canterbury and York have more recently made similar declarations. And is it any wonder that Cardinal Manning should write exultingly of what he sees going on within the Church? I say that this is a state of things we ought not to tolerate. (Cheers.) This is a Church that exists in our name, that derives authority and sanction from the Government that we support, and we have a right, therefore, to lift up our voice against it, and to say that we don't hold by a Church which, under the name of a Reformed Church, is actually betraying the citadel confided to its care into the hands of the enemy. (Cheers.) I say, pity for the condition of the members of the Church of England itself ought to induce us to labour to deliver them from the false position in which they are placed. They are in bondage, and we ought to seek to liberate them. Ours is an anti-slavery society. Yes, cut asunder the cords by which they are bound, loosen the chains, even though they be chains of gold, by which they are united to the State, and let us, even though they themselves are not conscious of their servitude, put forth all our endeavours to loose them, and let them go—let them go forth to enjoy the liberty which we enjoy, the liberty wherewith Christ maketh His people free. (Loud cheers.)

Mr. Taylor Innes, Advocate, and an influential Free Churchman, moved the next resolution, which referred to the passing of the Patronage Act, and the levying of Church and Manse rates, as strengthening the case against the Establishment. He said that, though not a member of the Liberation Society, he was glad to be there and to move that resolution. Referring to the Free Church position, he said, "In 1843 it was decided, over and over again, that the statutes of the British Parliament—of the Parliament in which an English majority then outvoted our Scottish representatives—that its statutes, past and future, absolutely bind our Established Church, no matter how fundamental or how sacred be the points in which they may interfere with us. (Hear, hear.) And it was that general ruling, far more than any particular instances of aggression, that made the Church of Scotland affirm the duty of separating from the State. Now, I know that some of the members of the Liberation Society are impatient when such special and historical grounds for Disestablishment are urged. They say—and there is a great deal of truth in what they say—that in our stage of civilisation, at least, all leaning of the Church upon the State is an anachronism, a blunder, and a wrong; that the Gospel is dragged to earth by the weight of its armour, and the purple robe entangles the immortal feet. (Cheers.) Well, but so far as Scotland is concerned, I wish to try a more special argument to meet a position taken up by four-fifths of intelligent objectors. Four-fifths of the men who defend Establishments say frankly, "Oh, you know, if it were a new affair—if it were to be done for the first time—we should never think of picking out a Church to establish it. No sane man would do it. But the question is not of establishing the new, but of disestablishing the old." And so, too, with endowments. All men, of all sides of politics, agree that the time for the State endowing religion has passed for ever. The leaders of both sides of the House of Commons are at one on this. The last formal and emphatic acknowledgment of it was made by Sir Richard Cross, who rose in his place as representing the late Conservative Government, when it was at the height of its power. (Hear.) All are agreed that in modern times such a thing cannot be tried; but then they say the question of Establishment is not with us a modern question. But I say that in Scotland it is a modern question—(cheers)—a modern and a recent question, though its roots go far back through our history. It is so modern that we all remember its emphatic raising and reraising. Two months ago I passed under the steep brow of Penmaenmawr to the town of Bangor, and found it crowded and crammed with Welshmen from all parts of the Principality. They were met, thousands upon thousands of them, in their great annual religious conference; but the whole locality where it was appointed to be held belonged to Lord Penrhyn, and if I could trust the newspaper of that morning, he had suddenly refused to that immense gathering the accustomed use of one of his fields to hold their worship in. And so they were turned out, and went wandering down to the riverside, and from there the wild music of their psalmody came floating across the bay in wave after wave of song. But as I heard it, my memory went straight back to what I saw as a child, when the Church of my fathers was disestablished, not for a day, or in a particular town, as in Lord Penrhyn's case, but when over vast breadths of country every congregation was turned out of its homely church, and almost every minister out of his peaceful manse. Disestablishment was a very modern and a very pressing question for us in the Highlands in 1843—(cheers)—when we had to arise and build habitations for a homeless Church. Now, from that date the Establishment in Scotland has been, as Mr. Gladstone said, "on its trial"—on its trial as a matter of justice, and the real question is, whether anything can be done to set right the notorious inequality and injustice which it now causes. Well, we all know the only serious attempt that has been made to answer that. In 1874, when the Patronage Act was passed, we were told by the highest authority among its promoters that this was not to be taken merely as a benefit to one branch of the Church. It was, the Duke of Argyll said, a legislative acknowledgment that the Free Church—and, I suppose, the United Presbyterians also—were in the right when they were forced to leave the State. And what becomes of the question of justice when that is the attempt to answer it? (Hear, hear.) Sir, the question is obvious and inevitable; it lies right in front of us, and must be dealt with. It is one that must be faced by every Government—Liberal and Conservative—and the only difference is that the Liberal Government may be expected more readily to see that there is only one answer. And Disestablishment is really the easiest answer. The bitterness of that death is past; it has been suffered by those whom you represent; while for others, with their vested interests preserved, there remains only a luxurious euthanasia—a painless birth into a higher state of justice and of usefulness. (Applause.)

The Rev. D. K. Auchterlonie, of Old Meldrum, having spoken briefly,

Mr. Carvell Williams supported the motion. After referring to some of the results of the election, and to the new Burials Act, he said that perhaps Scotchmen may have been astonished that such grievances as were removed by that Act should have been so long tolerated in England. Englishmen were equally surprised that in Scotland the people were burdened with the Church and Manse rates, which they in England had rid themselves of twelve years ago. They were even worse in that matter than they had been in England; for in England they never had to pay for repairs on the manses. However, he was, on the whole, rather glad that the manse rates were to be levied, and apparently with the utmost ruthlessness; because he knew that by such means would be brought home, not merely to the minds of the people living in the afflicted parishes, but to the minds of the Scotch people generally, what this coercive system, which belonged of necessity to a Church Establishment, really was. The church-rate conflict in England was, for the same reason, of immense service to the Voluntaries in England. An Establishment of necessity involved two things—injustice and coercion. True, in modern times they saw comparatively little of the coercive power; but it always existed, and the reason why State-Churchism did not now harass and oppress the people as it oppressed their forefathers was because they had cut its claws—(applause)—had deprived it of a considerable amount of power, and had so brought themselves nearer the goal they sought to reach. (Applause) He hoped their friends in Old Meldrum and Paisley would not exhaust all their energies on their own grievances, but would look on their particular question as a part of a whole, and that they would assail it in its strongholds, and keep at it till the system was at an end. He had often admired the prudence of the chairman in Parliament, but he thought Mr. M'Laren never did a more prudent thing than when he resolved to withraw his motion for the abolition of the Church and Manse rates, and advise his friends to concentrate their efforts to get rid of the whole system. (Applause.) He did not say that it could be got rid of without difficulty, but it was in their power to get rid of it, and soon. But to do so they must strike hard, they must strike everywhere, they must strike all of them and they must strike till the institution fell. (Applause.) He used to think that the voluntary controversy was too much of a controversy, and too little of a political movement. (Hear, hear.) He rejoiced that now they were going, not only to engage in controversy, but to exercise their franchise as citizens, and use all the power they possessed, not merely in denouncing this institution, but to bring it to a perpetual end. (Applause.)

The motion was unanimously adopted.

The Rev. Mr. Morrison, of Leith, moved a resolution referring it to the Council to take action for pressing the question on Parliament and the Government. This was seconded by Bailie Esslemont, of Aberdeen, and supported by

Principal Cairns, of Edinburgh, who was received with prolonged applause. He felt almost a revulsion in speaking, as it might seem, against the Church of Scotland, when quite lately in Philadelphia he had enjoyed, in connection with the meetings of the Presbyterian Council, such pleasing and profitable intercourse with ministers and members of that Church. He could bear testimony to the value of the services these gentlemen rendered to their common Christianity. It was, therefore, in no spirit of hostility, or of envy or jealousy or unbrotherliness, that he now pleaded the cause of Disestablishment, but because he hoped that they looked forward, as one of the best results of this agitation, to Christian union—that they should thus prepare the way for a happy union of the Presbyterianism of Scotland—in so far as it stood on its historical basis, doctrinally and ecclesiastically. (Applause.) He hoped they would all carry away with them an earnest resolve to do their part in this agitation, in voting, in Parliament, or wherever else their lot and opportunities were cast, so that at the speediest possible period this great result might be achieved. (Applause.)

The motion having been adopted,

On the motion of Mr. Grant, M.P., a hearty vote of thanks was given to the chairman, and acknowledged, and the meeting separated.

[We are largely indebted to an ample report of these two meetings which appeared in the *Daily Review*.]

PUBLIC MEETING AT DUNDEE.

There was a very good meeting in the Kinnaird Hall, Dundee, on Thursday, the 21st October, when Bailie Robertson presided, and the speakers were Mr. Carvell Williams, Mr. J. Henderson, M.P., Rev. T. S. Dickson, Rev. C. Jordan, Rev. J. Dunlop (Free Church), and Rev. A. Short. We are unable to report the able speeches delivered, because of the space given to those at Edinburgh, but we give an extract from the speech of Mr. Henderson on the subject of Parliamentary action during the existence of the present Parliament. After referring to the fact that Disestablishment was not put prominently forward at the general election, and that it was agreed that before it was finally settled it should be put fairly and unencumbered before the Scottish people, he said: "But I submit that did not imply that we were during the existence of the present Parliament to forego all extra Parliamentary action on this question. On the contrary, it might be fairly enough supposed that, in view of the future, and the near prospect of a time when this question would be prominently brought before the constituencies, we would not relax but increase our efforts, so that the electors, with the full knowledge of our principles and aims, would give an intelligent verdict on this important question. (Applause). The circumstances, in my opinion, call for the most earnest and persevering action. (Hear, hear.) The defenders of Church Establishment are active in every parish throughout the country. At the next general election we shall have to address in many cases entirely new constituencies. An extended franchise in the counties will, it is hoped by Churchmen, give votes to many of those who have not yet been thoroughly educated in the principles of religious equality; and it ought to be one of our main objects to instruct those voters of the future on whose action so much will depend. (Applause.) And it is not only the laymen of the Church of Scotland in rural districts that require instruction, but very many of its clergy. It is surprising to me that so many of these—able and zealous Christian men, too, I have no doubt—are so ignorant of the real objects of this society and its friends. It has now been in existence for forty years, during which it has advocated the principles of religious equality with an ability and zeal which have extorted the admiration of its enemies, and with a success which has surprised the most sanguine of its supporters. (Applause.) The results of its action are visible in almost every department of religious and political life and activity. All these avenues to political preferment and honour, not long ago reserved exclusively for Churchmen, are now open to all, irrespective of their religious beliefs. The spiritual life of the nation has been quickened and purified, nowhere more than in the Church itself. Yet with all these results patent and visible before their eyes as the result of the operations of this society, the burden of the cry of the defenders of the State Church is at this moment that we are seeking to destroy the Church and banish religion from the land. Fancy an educated clergyman of the Church of Scotland hoping to convince Scotchmen that the descendants of the Erskines and Haldanes, the Chalmerses and Guthries, are seeking to destroy any Christian Church, or banish religion from the land. ("Hear, hear," and applause.) Imagine the want of faith in the religion they profess, in the imperishable truth of Christianity they preach, when in the same breath they assert that without State aid the whole fabric of Christianity must crumble to pieces! Really it is very lamentable."

OTHER MEETINGS.

Leigh.—The flourishing Liberal Club which exists in this Lancashire town had its first meeting of the winter season on Monday night, when Mr. Carvell Williams was present, and delivered to a large and much-interested audience an address on the present position of the Religious Equality movement. Mr. T. T. Hayes, Jun., acted as chairman; and the Rev. W. Karfoot moved a vote of thanks to Mr. Williams for his eloquent and powerful address. That gentleman, after reading the letter of the vicar of Sutton Valence to his clerk, relative to a Nonconformist burial in the churchyard, said that this was one of the "educated Christian gentlemen" who were planted in country parishes to set a good example to the rest of the community. He also warned the recalcitrant clergy that by endeavouring to make the operation of the Burials Act as unpleasant as possible to Nonconformists, they would simply hasten the time when the Legislature would take the control of the churchyards altogether out of clerical hands.

Manchester.—On Tuesday night Mr. Carvell Williams delivered his lecture, "The Story of the Pilgrim Fathers," before the Young Men's Society connected with Chorlton-road Congregational Church (Rev. J. Macfadyen's), Manchester. Mr. H. Lee, M.P., presided, and in his address criticised the speech of Bishop Ryle at Leicester. If it were really true, he said, that one effect of Disestablishment would be that the population would become Pagans, what a confession that was of the failure of the Establishment in the rural districts.

Sir Gavan Duffy's book on Young Ireland, which Messrs. Cassell, Petter, Galpin and Co. will publish early in November, will, it is understood, be a more comprehensive work than was at first anticipated, extending to nearly eight hundred pages octavo.

CONGREGATIONAL SCHOOL, LEWISHAM.

The 138th half-yearly meeting was held at the Memorial Hall, Farringdon-street, on Tuesday the 26th inst., the Rev. Joshua C. Harrison presiding.

The Rev. S. Fisher (Secretary) read the minutes of the last meeting.

The Chairman, in opening the business which comprised chiefly the election of ten boys, said his memory was carried back about fifty-two years when he left the walls of the Congregational School at Lewisham. A variety of experiences subsequently were now present to his mind—pains and pleasures; canings and commendations. (Laughter.) At the beginning of his career many things were hard to bear; but then there were the exhilaration of the playground, the companionships formed, the holidays to look forward to, and the learning, which excited zest in many of the scholars—all these were things well remembered. The masters, Mr. Hope and Mr. John Hope, had brought with them the rigid ideas from Scotland, and had a supreme faith that a little titillation of the nether man increased the skill and power of the upper man. But though they carried that discipline rather to excess, they were superb teachers; and he (Mr. Harrison) had never been able to get such classical and mathematical teaching for his own boys as he himself received at the Lewisham Schools. Now this institution did two or three things. First, it relieved the minds of many true-hearted ministers who, without it, would be wondering how they could provide the means of education for their boys. In the Lewisham Schools these boys obtained a capital training, making them fit for noble and honourable callings. Looking back at the school-roll he found that a number of the boys had become ministers of the Gospel or missionaries, and had done noble work. The instruction now given was of a more advanced kind, under the guidance of the Rev. Mr. Rudd, but still the education was such as to give any boy the power of not only earning a livelihood, but of becoming an admirable teacher. First-rate teachers were now difficult to get, but it was the glory of the Congregational training colleges that they were sending forth teachers who were an honour to the country. This being the case, they were on every ground called to support such an admirable institution as the Lewisham Schools.

The Rev. Dr. Clemance moved:—

That this meeting rejoices in the growing prosperity of the Congregational school, but would remind its friends that for a still further extension of its operations, an increased measure of support is earnestly desired from the ministers and members of our denomination.

He expressed the pleasure he had experienced in perusing the last report, and seeing the scope of the subjects in the curriculum of the Lewisham schools. The latter was all that could be desired; and as to intellectual results, they were guaranteed by the reports of the examiners, which were usually of a most satisfactory character. But more satisfactory still was the fact that not only was the cultivation of the intellect looked after at Lewisham, but the conscience was cultivated. No pursuit of a secular subject could be satisfactorily engaged in unless that was conscientiously taken in hand. Therefore, to teach the conscience was not only a step in the direction of moral education and religious belief, but it tended also to the cultivation in after-life of all those studies included in the curriculum of the Lewisham schools. He had the happiness of having in his church more than one of the boys from the Lewisham School; and he wished he had many more. With regard to clearness of thought, the wide range of subjects over which their knowledge extended, the high tone of their moral life, and their admirable Christian consistency, they were in all respects everything their pastor could desire; and if the schools only continued to turn out such men, whether they were laymen or ministers, they would have to thank God for the results. It might now be said of the school—"One thing thou lackest!" That one thing was larger funds, in order that they might admit a larger number of lads into the institution. And according to the terms of the resolution they desired an increased measure of support from the ministers and members of the denomination. In regard to this appeal he had long desired to have a thanksgiving collection for the mercies of the new year, or the mercies of the old, as the case might be, and he would desire to have such a collection as large as possible. Supposing a hundred churches in London were to adopt that plan and collect from £20 to £100 each, each congregation might make an annual donation to, say, ten charities. If, in that way, one hundred churches were to send £5 5s. each to the Lewisham School, the governors would be able to do what they wanted to do in regard to the accommodation for a hundred boys. He ventured to put in a claim also for Congregational subscriptions, as well as Congregational collections. He trusted some such plan would be adopted by the churches, so that relief might be afforded to a number of institutions now scarcely able to meet the claims upon them.

The Rev. W. Spensley (Stoke Newington) in seconding the resolution, said that until the ministry was well paid, which he supposed would not be the case till the millenium came, the best means of giving education to the sons of ministers was through the admirable training carried on at Lewisham. When they remembered what had been said that day, and also read the reports, they must be thoroughly satisfied that the teaching was all that could be desired. At an anniversary meeting of one of the churches on the preceding day, out of four or five ministers present, two had been educated at the Lewisham School. A large proportion of the boys of the school either entered the ministry or laboured in the mission-field.

The resolution was adopted.

The Rev. Josiah Viney moved:—

That the best thanks of this meeting be presented to the Rev. J. C. Harrison for his kindness in presiding on the present occasion, and for his uniform interest in the Congregational Schools.

They looked upon Mr. Harrison as a sort of "specialty," as one belonging to the schools; and they wished that every one under instruction would turn out like him. Many of those who had been boys at Lewisham were now occupying honourable positions as ministers and laymen. Those who acted with him (Mr. Viney) were agreed that the boys should be cultured in the highest sense for the great work that the future would involve. They were anxious to complete the accommodation for 100 boys, and if some such scheme as Mr. Clemance had foreshadowed could be carried out, the Governors would be able to see the accomplishment of their object; but at present there were more applications for admission than could be received. Accommodation for 100 boys would fairly meet the wants of the denomination from year to year.

The Rev. T. Rudd, in seconding the motion, said it was the constant aim of the managers to bring about the results that had been referred to—both intellectually, morally, and spiritually. A considerable number of the boys who passed through the schools did enter the ministry; and many who did not were still engaged in works of Christian usefulness, in many ways, as laymen. What they were doing at Lewisham was not only for the present, but for the future good of those who were there; and from time to time he received letters from those who had been in the school, which testified to him that the work which was done justified a confidence in the Scripture which said: "Be not weary in well doing, for in due season ye shall reap, if ye faint not." Many boys passed out of the school and almost into obscurity; but others raised themselves above the surface and showed that life with them was not a mere act of living, but something that must be lived for others, and for the benefit of the world, and the glory of Christ. These things acted as a stimulus and encouragement, and would have that influence on all connected with the institution. Only the other day he received a newspaper from one of his own old pupils, who left the school eleven years ago, and who, after passing through a distinguished course at the London University and gaining several honours in connection with the Cambridge University, had been appointed at the University of Aberdeen to the Professorship of Political Economy—(hear, hear)—and that in competition with six or seven other men of very distinguished position throughout the country. That boy came to the Lewisham school, and received his instructions there in almost everything from him (Mr. Rudd). He could not help feeling encouragement from such things as these. He felt that the time had nearly come when they ought to have a better building, and in a better position, for the schools. This was not an unreasonable wish when they considered the character of the school and the work that was done there. The present building caused much inconvenience and unnecessary trouble; and he hoped that before long the matter would be taken up by the denomination. He had been hoping that the subject would be within reach of the Congregational Union at their next year's meeting—their Jubilee year; and that it would then be looked at, whether practical or not. He did not say this from any personal feeling in the matter, but because he thought a building, in which 100, 150, or 200 boys were educated, would be a noble monument in commemoration of such an event as the Jubilee. (Hear, hear.)

The resolution was adopted, and the Chairman having briefly acknowledged the compliment, the meeting proceeded to ballot for the admission of ten boys, with the following results:—

Boys Elected: 1. J. W. Brownjohn; 2. S. B. Gooby; 3. C. S. Hill; 4. J. M. Wade; 5. J. M. Watkins; 6. R. J. Brown; 7. Hy. E. Stevens; 8. W. Henry Wallace; 9. A. E. Clarke; 10. J. H. Howell.

The number of votes recorded will be found in our advertisement columns.

The *New York Observer* says:—A gentleman who recently visited the venerable poet, John G. Whittier, at Danvers, Mass., where he now resides, found him in excellent health, and dividing his time between agricultural and literary pursuits. He expressed much gratification at having lately received several of his poems admirably rendered in Portuguese by the Emperor of Brazil.

THE ADMISSION OF EVANGELISTS AND OTHERS INTO THE CONGREGATIONALIST MINISTRY.

BY REV. S. B. HANDLEY.

A Paper read at the Conference of County Union Secretaries at Birmingham, and published at their request.

The question which I have undertaken to open for discussion has been incidentally raised in our hearing again and again. To go no further back than ten years, the Rev. C. Chapman, now the Principal of Western College, read a paper at the Autumnal Meeting of the Congregational Union of England and Wales, in 1869, on "The Ministry amongst Congregational Dissenters;" a year later Dr. Stoughton read another on "Introduction to our Ministry;" in 1871 the late Rev. David Thomas, of Bristol, read a paper on "The Supply of Ministers;" in 1875 the Rev. Eustace Conder read another on the same subject; while only two years ago the Rev. H. T. Robjohns read a paper on "The Certifying of Ministers." Now all these papers touched more or less upon the admission into our ministry of that class of brethren whom, because of their innocence of academic training, and because of the known previous history of some of them, I have ventured to embrace in the comprehensive designation, "evangelists and others." Moreover, in the case of, I believe, all of those papers, it was sought to bring home to us their common burden by the passing of resolutions which were spoken to by eminent men, and which were, no doubt, sustained with becoming earnestness and eloquence. What action in our several County Unions has followed this series of appeals made to our churches from the platform of their national Union, I am not in a position to say; but this I know, on the evidence of the *Congregational Year-Book*, that the particular evil to which I desire to direct your consideration, and which the essayists one and all deplored, is at least as great and prevalent now as it was when Professor Chapman called the attention of the denomination to it ten years since. "During the past year," he then said, *inter alia*, "29 per cent. of new ministers came to us from other denominations or from no denomination." These last, that is to say, those new ministers of whose previous training the words "private" or "unknown" furnish the only index, were, I find, on turning to the *Year-Book* for 1869, in number 24. The figures I have quoted too surely indicate the averages which have been maintained during the decade that has elapsed since Professor Chapman addressed the Union. On the indubitable authority of the current *Year-Book*, there are now in our ministry in England and Wales 230 nondescript members who have entered it during the ten years between 1870 and 1879 inclusive—that is to say, allowing for those who have died in the interim, about 24 per annum; and as from 70 to 80 are somehow admitted every year, it is obvious that the ratio is about 29 per cent. And so it would always seem to have been, at any rate, during the present generation. On turning again to the *Year-Book* for 1880, it appears that of the 2,572 men at present in the Congregational ministry of England and Wales no less than 762 (570 in England and 192 in Wales) have not had the advantage of any ministerial training whatever; in other words, it appears that the ratio of the specifically uneducated to the educated is, as nearly as may be, the inevitable 29 per cent. One other curious fact I cannot forbear mentioning, as it seems to me somewhat significant. I have said that the average of those who have annually entered our ministry without any preliminary training during the last ten or twelve years is twenty-four men; but it is surely noteworthy that in the year 1879—the *Year-Book* for 1880 being witness—no less than thirty-seven were admitted, thirty-three in England and four in Wales. Whether this is to be accounted for by a reference to the occult influence on the minds of our lowlier brethren of the first of the three objects of the Church-Aid and Home Missionary Society, or to the natural desire on their part to secure the indispensable title to membership on the Pastors' Retiring Fund, I must leave to your conjecture. I only state the simple fact. Now, I respectfully submit that the facts I have thus laid before you reveal a state of things with which we ought not to rest content, much less one for which we can be reasonably thankful. We are accustomed to speak of ours as an educated ministry. But when we allow ourselves to talk in this way, it is, I suppose, because we then have chiefly in view our college-trained men. Now, with respect to these, it is satisfactory to note that there is a vigorous public opinion amongst us which demands that the standard of education shall be raised rather than lowered. Says the Rev. Thomas Green, in a suggestive article on "Our Colleges as they are," in the *Congregationalist* for March last: "The sentiment is deep and all but universal, that no matter what other branches of the Church of Christ may do, Congregationalists must hold their principles in alliance with a high standard of culture. We do not desire that any branch of the Church of Christ should step down to a level of academic training lower than it now occupies; but when we see how widely this has occurred, is occurring, and is encouraged and provided for in the largest religious community in the country—perhaps because nothing else is possible—we Congregationalists are furnished with a reason of overwhelming strength for avoiding a like deterioration." I may add that the report of the College Reform Committee which has been presented to the Union this week affords substantial guarantees that adequate and effectual measures in the opposite direction will shortly be taken; and I have no doubt that these measures will be greatly stimulated by the able and timely address which was delivered from the chair last Tuesday morning. But what is to be said of the 29 per cent. of our ministers who have not passed through a college at all? Well, whilst it is thankfully to be admitted that a large proportion of them, by laboriously endeavouring to make up for the lack of early advantages, have successfully studied to show themselves approved unto God and man, as workmen that need not to be ashamed, it is notorious that not a few of them have failed to give any satisfactory evidence as to either their personal or acquired fitness for the arduous work of the Congregational ministry. And yet this mixed and adulterate stream of supply is still steadily flowing into our ranks with the same volume and ratio. If we ask what is the source whence these irregular comers take their rise, the answer is anything but reassuring. A large proportion of them have been, I believe, evangelists amongst us—men who, having more or less efficiently served our mission stations, have prevailed upon some village church to give them a call, and so insinuated themselves into the regular ministry. But if we inquire what were the ecclesiastical antecedents of these men prior to their becoming evangelists, it is plain that in very many cases they had no acquaintance with the practical working of Congregationalists; and it is equally plain that their evangelistic experience amongst us can have very imperfectly supplied that lack of knowledge. In an admirable paper on "Evangelistic Agency in its Relation to our Churches and the Pastorate," which he read at the annual meeting of the Congregational Union in 1868, the Rev. W. Hope Davison gave the following testimony (and the statement has just been republished by Professor Paton, of Nottingham Institute, with full approval, and in the light of the existing state of things): "Of eleven evangelists employed in one county, eight at least had, almost up to the time of their engagements, been Methodists of one sort or another, and only one had any Congregational training for the work." Now it is obvious that the brethren who have swelled our ranks from this source were quite as wanting in ecclesiastical as in educational preparation for the work of the Congregational ministry. Of the rest of the irregulars, some have been developed, more or less naturally, out of our own lay preachers; others have ascended to the pulpit from the desk of our Sunday-schools; yet others, having tried in vain to effect an entrance into one of our colleges or institutes, have persuaded some small and over-credulous church to invest them with the pastoral office; whilst yet others, having been rejected by one of the Methodist bodies, have turned to us with a sort of hopeful despair, and received the welcome which they were so far from deserving. Cases are frequently occurring which illustrate the great laxity that obtains amongst us in this matter of admission to our pulpits and pastorates; and they conclusively show that it is more than time that means should be devised and put in force for guarding our churches and our ministry against the intrusion, whether of mere adventurers or of those who come to us without satisfactory credentials as to previous character and conduct, or without the brand of academic discipline and training.

The precise question, therefore, which I desire to raise for discussion is this—"What steps may best be taken for the purpose of testing and certifying evangelists and others who apply for admission into the regular Congregational ministry?" Certainly this is a question which ought to be considered and determined by our County Unions. So urged Professor Chapman in the paper which he read before the Congregational Union ten years ago. His words then were, "So far as our collegiate ministry is concerned, we have in a corporate capacity more or less defined, acted on certain rules of prudence for the general honour of the ministry and the good of the churches. Is it not time to act on the same principles with men not coming authenticated as to belief, piety, and aptitude from any college or recognised authority? I speak in their interest, as also in that of the churches. With the freedom of churches and men we cannot interfere, nor does any one desire to do so; but as individuals we can refrain from action in such matters in our individual capacity; and when churches and those who seek recognition among us become aware of this, there will be less eagerness to come, and more caution with the churches in receiving. *I can conceive of no way of meeting the difficulty but that in our counties we henceforth act only in a corporate capacity by means of our County Union.*" These words we must all of us heartily endorse, for we shall all admit that our County Unions exist for the defence as well as for the conservation and support of their constituent churches; and how can we more serviceably defend them than by guarding their pulpits against

the intrusion of unworthy and unauthorised occupants? But if this is a question for the County Unions in their corporate capacity, then it is also, and perhaps first of all, a question for their secretaries in conference assembled. For, as the Rev. H. T. Robjohns wisely observed at the conclusion of his paper on "The Certifying of Ministers": "We need in this matter uniformity of principle and method in all County Unions. Might not the secretaries," he added, "look to this at their next meeting?" The discussion of to-day will be an answer to that challenge. And I for one have no doubt that if we come to any definite conclusions the recommendations we may make will be duly and seriously considered by all the Unions which are here represented, and that this "uniformity of principle and method" are most likely to be secured throughout the denomination.

What, then, are the practical steps which it behoves us to take with a view to prevent ministerial status among us being usurped by men who have had no specific training for it? I at least know of no better way of answering this question than by respectfully suggesting the universal adoption throughout our Unions of the principle and practice which have already been adopted by the Union from which I myself come. Let me here say, however, that we in North Staffordshire had no idea of assuming the *rôle* of exemplary reformers; nor did we suppose that we were the lineal descendants of the ancient children of Issachar, whose distinction it was that they were "men that had understanding of the times, to know what Israel ought to do." On the contrary, the action we have taken was dictated simply by the exigencies of our own case, and by the desire to meet its requirements. That case was this. Two of our pastor-evangelists applied to the executive of our Union for ordination, and their applications were supported by the churches which had been entrusted to their care. Under these circumstances, our committee, after long and anxious discussion, passed the following resolution:—"That preachers or evangelists in this Union, who have not enjoyed the advantages of an academic training, but who desire ordiuation and the recognition of their ministerial status in the *Congregational Year-Book*, shall be required to pass satisfactory examinations in certain (specified) literary and theological subjects." This resolution was endorsed by the whole Union at the autumnal meeting of 1879. The scheme of examinations we have adopted extends over two or three years, according to the proficiency of the candidate. Our first examination was held in June last.

Now, I respectfully submit that what we have done in North Staffordshire might with advantage be done in all our Unions, and I venture to suggest that a committee might be appointed by us for the purpose of drawing up a scheme of study and examinations that might be recommended, under the authority of this conference of secretaries, to our Unions generally, for their common and mutual consideration and adoption.

For, of course, it is on every account desirable—especially under the altered circumstances which have been created by the establishment of the Church-Aid and Home Missionary Society—that in this matter all our Unions should act together, and on the same principle and method. It is obvious that if what I may be permitted to call the North Staffordshire custom should be generally, but not universally, adopted, it would still be possible for those who, devoid of the requisite qualifications, aspire to be under-shepherds among us to climb up into the sheepfold, in some places, by some other way than through the door by which, as we intelligently and devoutly believe, the Chief Shepherd would have them enter. In that case, the evil against which the rest of us might set effectual safeguards would still be perpetuated, and, as all our pastors have, when movable, a roving commission, would eventually, more or less, affect the whole denomination.

"But how," perhaps some one may say—"how shall we deal with those men who, having had no proper training for the ministry, have yet prevailed upon, not beneficiary, but self-sustaining, Congregational churches to give them a call to the pastorate?" I reply, "Deal with them precisely in the same way as in the case of the evangelists." Our short experience in North Staffordshire has already furnished us with a case in point. On applying for our concurrence in his proposed ordination, the pastor to whom I refer was informed that as we desiderate an educated as well as a godly ministry, and as he had given no sufficient proofs of the former qualification, he must be good enough, first, to pass through our established examinations. To his honour, he at once replied that as he did not want to enter our ministry except with the confidence and approval of those who were already in it, he would gladly do so. I venture to affirm that all coming to us similarly unprepared, whom it would be for the credit of our ministry to contain, or for the good of our churches to receive, would be more than willing to act in like manner.

You are aware that similar precautionary measures to those which I have suggested are regularly taken by nearly all the historical religious communions in this country, except those of the Congregational order. It is so with the Episcopalians; it is so with the Presbyterians; it is so with the various Methodist bodies. Even the Primitive Methodists require that in the case of every man who enters their ministry, he shall not be fully accredited, but shall be considered a mere probationer, until he has successfully undergone the ordeal of four years' consecutive study, and as many corresponding annual examinations.

Now why, when denominations, whose members, speaking generally, are less educated than our own, should be thus jealous of the intrusion into their ministry of illiterate men, we should betray such laxity and indifference, in a matter of such "pith and moment," is more than I, for one, can understand. Let none say that to act otherwise were to violate the spirit and genius of Independency; let none say that to follow the course I have sketched out would be to imperil our treasured Congregational freedom. Our ecclesiastical forefathers were acquainted with the true spirit of Independency; and although they were not so familiar with the word Congregationalism, as ourselves, they were none the less jealous of the indefeasible rights of every "congregation of faithful men," and yet they led us in the more excellent way which I have urged that we might well pursue. In a paper which he read before the annual meeting of the Cheshire Union in 1864 the Rev. Professor Urwick, then of Hatherlow, conclusively showed that in the first Cheshire Union, which was formed in 1653, "the association ordained ministers for the several congregations in the county. Not that they appointed ministers; the ministers were chosen by the churches themselves; but when a minister was thus chosen he was ordained by his Cheshire brethren in their associated capacity, the ordination being held at the place where the minister was about to settle." He also showed that in the second Cheshire Union, which was formed in 1691, after the model of one in London, those only were allowed to preach as candidates who had been examined, among other things, in Latin, Greek, and Hebrew, and that "after they were invited to the pastorate of any church they had to pass a second examination, and their ordination was conducted by the ministers of the county, they being satisfied of their piety and fitness." Now, this was our denominational "way of life" when as yet we had no colleges. So that in throwing out these hints for the treatment of non-collegiate candidates for the Congregational ministry, I am but counselling a return to Primitive Independency. Let us only walk again in "the old paths, where is the good way," and I am persuaded that, from an anxiety which sorely distresses some of us, and from a burden which increasingly oppresses us all, we shall gradually "find rest for our souls."

CONGREGATIONAL COMMITTEE FOR THE ABOLITION OF STATE REGULATION OF VICE.

At the last meeting of this committee held at Birmingham on October 14, Rev. R. Balgarnie in the chair, it was stated that a memorial, influentially and numerously signed, had been presented to the Rev. Dr. Mellor, of Halifax, asking him to bring forward a motion in the assembly of the Congregational Union condemning the Contagious Diseases Acts relating to women, and calling for their unconditional repeal, and that he had acceded to the request, and would bring forward a resolution in May, 1881. Some of the signatories of the memorial were Mr. S. Morley, M.P., Mr. Hugh Mason, M.P., Mr. Edward Crossley, Alderman S. Boothroyd (Mayor of Southport), Revs. J. A. Macfadyen, Dr. Bruce, Henry Simon, Dr. Falding, W. Farrer, LL.B., W.F. Clarkson, B.A., H. Arnold Thomas, M.A.

The memorial, after stating that every denomination of Free Churchmen had condemned the Acts by a vote of their conference, or synod, or union, goes on to remark with regard to the feeling and attitude of Congregationalists, "something of the feeling of Congregationalists may be gathered from the fact that in 1874, 885 of our ministers signed a memorial in favour of abolishing the system, and that the following county unions have passed resolutions in favour of the same object—viz., Yorkshire, Lancashire, Lincolnshire, Hants (in which are three places under the operation of the laws), Salop, Staffordshire (North and South), Gloucester and Hereford, Somerset, Cheshire, Derbyshire, Northumberland and Durham, Notts, Cumberland, and Westmoreland. There is, therefore, good ground for believing that a majority of the ministers, and probably also of the laymen, are opposed to the system, and would be glad to see it repealed. Notwithstanding this feeling, the committee of the Congregational Union of England and Wales has never allowed a motion on this question to be brought before its Assembly to test the Assembly's views.

Reference was made in the committee to the difficulty which is created by timid friends of the cause of repeal, who, while convinced that the laws which regulate vice are immoral in principle, fear to act through any of the organisations of the denomination for their abolition. The committee submitted that the cause of truth and the honour of the Congregational churches demanded public and decisive action, and that a debate and a division in which repealers were worsted would be better than silence and doing nothing. The Hon. Secretary, Rev. J. P. Gledstone, referred to the large accession that had been made to the strength of repeal by the return to Parliament at the last election of members who are opposed to a State establishment of vice, and said that there seemed to be good reason for believing that when such a repeal Bill was brought before the House of Commons it would be passed.

THE MERCHANTS' LECTURE.

CERTAINTY AND CERTITUDE.

The fourth and last of Mr. White's series of lectures was delivered on Tuesday morning in the Weigh-House Chapel. The attendance was somewhat smaller, the weather being very inclement. Basing his discourse upon 1 Cor. ii. 14, the lecturer said that he purposed considering the apostolic tone of certainty in its application to redemption. In every troubled age, when old foundations were being broken up, men yearn after certainty. The soul cries for a ray of light to enable it to live in hope or die in peace. It was in such an age that Christ appeared. He and His apostles offered direct certainty, and in the writings of the latter the spiritual enjoyment of certainty was apparent. This certainty was given to establish a solid basis of certitude in us. In ordinary matters, probability, as Bishop Butler laid down, was a sufficient guide. But worship could not be raised upon it. There must be a faith that knows. The apostles teach that the design of the Gospel is to put an end to ignorance and doubt, to give the soul a directing compass over the waves of temptation, to enable it to confront death with a shout of victory. But religious faith has now become either confidence in a Church, or a mere balance of probabilities producing little firmness of character. The aspostles spoke of knowing that they had a house not made with hands. Who did not wish to possess an anchor of the soul like theirs? If the Gospel were an illusion, it was better to pass life in such an ennobling dream. The only method of restoring the certainty of the apostles was to bring the modern mind into contact with it. How, it may be asked, does it come to pass that there are so many different churches in Christendom each professing to have attained to certainty in religious truth? In every page, he replied, of the New Testament fixed conditions of personal certitude were revealed. A man, the apostles said, must be something before he can stand in effective *rapport* with the apostolic certainty, Nature was external to the mind. Scientific certainty had its objective there. But under what stringent conditions did Nature reveal her certainties to man. Certainty becomes certitude of the truth only when the conditions are fulfilled. Lord Bacon in his *Novum Organon* had expounded the fallacies which hindered the perception of the truths of Nature. There were the idols of the *tribe*, fallacies of the race, such as the tendency to generalise, to give reality to abstractions, and to believe that man is the measure of the universe. Idols of the *den* came next, including the errors peculiar to individuals. The idols of the *market-place* stood third. Among these, was the reckless giving of the same names to things which were but slightly connected. Idols of the *theatre* were the fourth class, and included erroneous modes of demonstration. By the strict observance of the principles of this philosophy men had got to certainty in scientific truth. By neglecting them in the spiritual realm men were being led to the acceptance of a blind or one-eyed Positivism, or to absolute submission to ecclesiastical authority. What were the conditions for the enjoyment of certitude laid down in the New Testament? Moral honesty, conformity to the eternal laws of interpretation, and a breaking loose from all forms of social and ecclesiastical tyranny. Moral rather than intellectual qualities were needed; simplicity of purpose was wanted. The mind which delighted in displaying its own ingenuity must not complain if it were entangled in its own snares. The mere disputant could not understand Christianity. Scoffing and carping led men, as a rule, to sink into deeper doubt. Knowledge was granted by Nature only to seekers. Ignorance and starvation were the doom of sloth. According to each man's opportunities, he must give himself to the earnest study of the Scriptures. That was the English version of, "He that hath ears to hear, let him hear." At Jermyn-street, and at the Royal Institution, the professors said the same. The man was not honest who started with the contemptuous notion that there was nothing in supernatural revelation. God bid Himself, and His certainties, from the dishonest, the arrogant, and the brutish man. Scepticism had its roots in sin rather than in speculation. Evil men and women had their own reasons for trying to put out the eyes of Christianity with the red-hot iron of scepticism. The laws of interpretation must also be conformed to. Scripture was not to be wrested out of its plain meaning, and rhetoric was not to be turned into logic. There was no sacred dialect known only to the clergy. Ready-formed theories upon the subjects in which religion came to instruct us must be discarded. So long as men looked upon the world as only 6,000 years old, and thought that fossils were the work of the Deluge, it was impossible for Nature to reveal her secrets. The evils of Church traditions were not less than those of ungodly rationalism. Divine revelation included physical nature, the record of Scripture, and the experience of human life, and thus formed a coherent system of fact and truth. If men took opinions already formed into the school of Christ, the certainty of the apostles would not be reached, and faith would be kept tottering on the verge of infidelity. The idea, for instance, that God could deal with man only by the method of justification would prevent the difference between a legal religion and a religion of free grace being seen. If certainty was to lead to personal certitude, men must break loose too from social and ecclesiastical dominion. Whatever was not a conviction was sin. The whole of the New Testament was a plea for progress in knowledge through honest search. There must be no ramming of the Thirty-nine Articles, or of Papal dogmas, or of the Westminster Confession, down the throat of spiritual infancy. A general insurrection against the authoritative action of organised hierarchies would offer the hope of an establishment of spiritual certitude, and of a renovation of popular Christianity. There was no escape from Niagara otherwise, from a world-wide determination to get rid of religious dogmatism. Certitude was the prerogative of spiritual men. It differed in measure and degree in proportion to men's conformity to the laws by which it was attained; a small measure of knowledge and a small measure of certitude would, however, suffice for salvation. Certitude was the ascent of the soul upon the golden steps which Jacob saw in Bethel leading to the heights of heaven. The teaching of the apostles was to be taken as a living whole, and that it had power still to kindle faith in the hearts of men pointed to solid certainty. To describe that certainty, said the lecturer, in an eloquent closing passage, was to commend it to inquiring minds as a solution of their doubts, and an answer to their fears.

THE PEACE SOCIETY AND ITS RIVAL.

Last week we received from Mr. Lewis Appleton some information relative to the formation of a new Peace and Arbitration Association, which we did not think well to insert, and intended in our present number to offer some remarks on this uncalled-for attempt to set up a brand new movement. The necessity for our comment is superseded by the following, which appears in the *Herald of Peace* for October. The remarks of our monthly contemporary, which do not err on the side of severity, will, we are sure, be accepted as conclusive by all who are interested in the Peace movement, and will, we trust, have the effect of inducing Mr. Appleton—at all events, those whose promises of support he has obtained—to withdraw from a project which cannot serve any useful public purpose, but can only have the mischievous result of "dividing the resources and energies of the friends of peace." The *Herald of Peace* says:—

"The connection of Mr. Lewis Appleton with the Peace Society having ceased, he has thought it right to attempt to establish a new association, without any consultation with, or sanction from, the committee of the old society. We deeply regret the course thus taken by Mr. Appleton. No one competently acquainted with the subject can believe that there is any necessity, or that there is any room, for a second organisation to carry on precisely the same work, in substance and in effect, as is already done by the institution which has been in existence now for upwards of sixty years.

"The only plea we have heard in defence of this movement is this: that whereas the Peace Society is a national association, the new organisation is intended to be more international. But what is meant by these terms? No doubt the Peace Society is in its management and administration national; nor is it possible that an institution of this kind can be anything else in that respect. No man in his senses ever believed that any association of this nature can be managed by an international committee, for that would involve the absurdity of expecting men from all the countries of Europe and America to meet periodically, say once a month, or once in two months, in some central place like London, or Paris, or Boston.

"But if it is meant that the existing Peace Society is 'national' in its objects and operations, nothing could be wider from the truth. Indeed, no Peace Society can be national in that sense. As its object is to promote peace between nations, it *must* be international; and such has been the action of the Peace Society, and more especially so for the last thirty or forty years. It has held large international conferences. It has issued its publications in all the leading languages of Europe. It has been in constant communication with kindred societies in other countries, wherever such societies exist. It has sent deputations abroad who have traversed a great part of Europe to enlist the sympathy and co-operation of the friends of peace in other lands. It is difficult to see what any new association can do more, or other, than this.

"We cannot but deeply deprecate any effort tending to divide the resources and energies of the friends of peace, which are by no means too abundant, even when united."

EPITOME OF NEWS.

DOMESTIC.

The Court are expected at Windsor Castle about the 20th of November, from Scotland.

The Queen and Princess Beatrice attended Divine service in the parish church of Crathie on Sunday. The Communion was administered. The Rev. Archibald Campbell, minister of Crathie, officiated.

Prince Leopold has arrived in London from Balmoral.

The Duke of Connaught, who was accompanied by the Duchess, laid the foundation-stone of the new North London Hospital for Consumption, at Mount Vernon, Hampstead, on Saturday. Bishop Piers Claughton, Chaplain-General of the Forces, presided over the religious part of the ceremonial. The Duke of Connaught, in reply to an address, briefly expressed his own good wishes and those of the Duchess for the success of the institution.

The Prince and Princess of Wales are now staying at Marlborough House. On Monday evening the Prince of Wales and the Duke of Connaught were entertained by the Lord Mayor at a Masonic banquet at the Mansion House. About 300 brethren of the Order were present. On Tuesday the Prince was at Newmarket races.

The Earl of Beaconsfield was confined to Hughenden for a few days last week, by a slight attack of gout.

The vacancy caused by the demise of Lord Justice Thesiger will be supplied by the advancement of Mr. Justice Lush. Sir James Hannen, it is said, will retire from the presidency of the Divorce Court, being succeeded by Mr. Justice Hawkins; while the two judicial seats left vacant by these preferments will, it is expected, be filled by Mr. Watkin Williams, Q.C., M.P., and Mr. Butt, Q.C.

Mr. Samuel Morley, M.P., has been indisposed for some days, and was unable to attend a meeting at Islington on Monday night. The hon. gentleman is staying at Brighton.

The Royal Commission appointed to inquire into education in Wales sat on Tuesday, at Holyhead, under the presidency of Lord Emlyn. Mr. Richard Davies, M.P. for Anglesey, Dr. Briscoe, Rector of Holyhead, and other witnesses were examined. The proceedings were private. The inquiry will be continued at Bangor.

Mr. Ruskin has promised to give an address shortly at the City Temple. The announcement was made at the close of the usual Thursday morning service by Dr. Parker, who defended Mr. Ruskin's letter to the Glasgow students as "a downright honest and healthy one!"

Sir John Mellor, who lately resigned his seat on the Bench as one of the Judges of the Queen's Bench Division, has, at the request of the Lord Chancellor, consented to go round the Northern Circuit at the ensuing winter assizes in place of Baron Huddleston, who is stated to be indisposed.

Sir W. Harcourt has been visiting Glasgow, and was received with much distinction, on 'Change and elsewhere. The Liberal Association wanted to draw him out, but the right hon. gentleman replied that being a Cabinet Minister he could not, in the present juncture of affairs, speak on political matters, and it would be impossible for him to address the people of Glasgow without doing so.

The reports from the manufacturing districts continue favourable. As regards the iron trade, it is stated that orders are being more freely offered, the American inquiries for steel rails continuing on a large scale. Both in England and Scotland the production of pig iron is being largely increased; and although there are doubts as to whether a market will be found for the largely augmented production, as yet the supply does not seem to be excessive. The wool market is reported to have shown greater activity during the past week. Spinners have been well engaged on home account, and the export merchants have been placing orders more freely.

On Monday the Wallingford election inquiry was brought to a close, the petition against the return of Mr. Ralli being dismissed. The petitioner and the respondent were ordered to pay their own costs.

On Monday the funeral of the late Lord Justice Thesiger took place at Brompton Cemetery. It was attended by several of Her Majesty's judges, the Attorney-General, and a large number of the personal friends of the deceased judge.

There is to be a great fight this year in Liverpool over the municipal elections. There are sixteen vacancies, and sixteen Liberals and sixteen Conservatives have been nominated for these. The Liberals, it is pointed out, have a majority of Councillors, but are outvoted by the Aldermen. Eight of these, however, retire this year, and if the Liberals can carry one additional ward they may elect a Liberal Alderman, and so change the political complexion of the Council.

The average price of wheat last week was 42s. 8d. per quarter, or about 4s. 10d. cheaper on the average than during the corresponding weeks for the preceding four years. The average price of barley last week was 35s. 2d. per quarter, or about 5s. 4d. cheaper on the average than during the corresponding weeks for the preceding four years. The average price of oats last week was 21s. per quarter, or about 2s. 2d. per quarter cheaper on the average than during the corresponding weeks for the preceding four years.

The farmers in Northumberland and Durham have just formed a Protection and Defence Association. The chief objects of the association are to influence the course of agricultural legislation, and to obtain compensation for damages caused to crops by noxious vapours. The society was inaugurated by a dinner in Newcastle on Saturday evening.

The trial of Mr. Henry Walker for libelling the proprietor of the Monmouth Club in the *Bayswater Chronicle* closed on Saturday at the Central Criminal Court. The allegation against the prosecutor, Mr. Copping, was that gambling was carried on at the club through the night and on Sundays, and that to the club had been traced the ruin of many young men in the neighbourhood. The jury found the defendant Not Guilty, and added that they wished there were more gentlemen like Mr. Walker to take such matters up. The Recorder said he had performed his duty with zeal and in the public interest, and he allowed the defendant's costs.

The first stone of a monument about to be erected at Wisbech to Mr. Thomas Clarkson, the advocate of slave emancipation, was laid on Friday by Mr. Algernon Peckover. The memorial was designed by the late Sir Gilbert Scott, and includes a statue, with inscription and bas-reliefs. The cost will be £2,000, of which £600 have already been subscribed.

A meeting of the Fog and Smoke Committee appointed by the National Health and Kyrle Societies was held on Wednesday at the society's rooms, 44, Berners-street, Mr. Ernest Hart in the chair. Letters were read from Mr. W. Chandler Roberts, Dr. Alfred Carpenter, Dr. Siemens, Dr. Percy, Dr. Frankland, Captain Galton, and others, expressing interest in the committee's work, and making various practical suggestions. Several schemes for the introduction of smokeless fuel were considered, and it was decided to appoint a sub-committee of experts to examine and report on the different inventions for the prevention of smoke, such sub-committee to consist of Dr. Siemens, Professor Chandler Roberts, Captain Galton, Mr. Hoole, Mr. Statham, and Mr. Essie; also that steps should be taken for holding in London an exhibition of smoke prevention apparatus.

Addressing a crowded meeting of his constituents at Ashton-under-Lyne on Friday night, Mr. Hugh Mason, M.P., dealt severely with the incapacity of Conservative financiers, contrasting the unfortunate results of their period of office with the prosperous Liberal *régime* in the years previous to 1874. In reference to the state of Ireland, Mr. Mason condemned the outrages recently committed, and expressed his surprise that the Irish leaders had not denounced such crimes. Ireland had no need of Coercion Bills or proclaimed districts, the laws at present existing being quite sufficient if only enforced by statesmen "with hearts to feel for the woes and miseries of Ireland, as well as decision and firmness to protect life and property." A unanimous vote of confidence in the hon. member was adopted.

At the Middlesex Sessions, on Thursday, Mr. Besley applied, on the part of Miss Emma Cons, for a music and dancing licence for the Royal Victoria Theatre, which was to be devoted to the cause of temperance, and opened as a coffee music-hall under a public company, of which Miss Cons, who had bestowed much labour on the temperance movement, was hon. secretary. The learned counsel urged the case as one eminently entitled to the favourable consideration of the Bench. The company was to be carried on without profit. Shares to the amount of £6,000 had been taken, and £2,000 spent in alterations. Miss Cons and the architect were called, and explained the manner of the business to be carried on for the moral good of the people in the neighbourhood. After a conference with the magistrates, Mr. Hardman announced that they were as unanimous in granting the application as they had been in suspending the standing orders as to the notices, and he added that the Bench wished success to the undertaking.

FOREIGN.

General Cissey has commenced libel actions against two Paris newspapers. Others are likely to follow. There is no appearance, however, of the Government ordering an inquiry into the alleged continued corruption at the War Office. A public meeting called to insist upon such an inquiry was dispersed by the police.

The expulsion of the Carmelite friars in various parts of France continues.

The Berlin correspondent of the *Daily News* states that on the occasion of the festival at Cologne the Emperor intended to issue an amnesty for the Catholic clergy, but owing to the attitude of the Ultramontanes at Muenster, and their violent speeches, he did not carry his resolution into effect.

Slight shocks of earthquake have been felt in Spain and Portugal, and on Wednesday several shocks were felt at Dijon and in the neighbouring country at Lamarche-sur-Saone. They were so severe that it was thought that the powder magazine at Vonges had exploded.

At the opening of the Greek Chamber the King delivered a very strong speech relative to the frontier question. The Opposition candidate being elected President the Tricoupi Ministry has resigned, and M. Coumoundouros has formed a new Ministry. The *Daily News* correspondent at Athens telegraphs that there will be no abatement of the Greek claims in consequence of the victory of the Opposition, nor any relaxation of the armaments. The same correspondent mentions that at the opening ceremonial on Thursday, Mr. Bryce and Mr. Rathbone were on the floor of the House by invitation of the Chamber.

Baron Ricasoli, the Italian statesman, died on Saturday night from a stroke of apoplexy. The esteem in which he was held was such that as soon as the news reached Rome all the deputies present, without distinction of party, sent a collective telegram of condolence to the family.

Garibaldi and his family are at San Damiano, where he will rest some days before proceeding to Milan.

The St. Petersburg correspondent of the *Standard* has "good reason to believe that Austria has in reality made overtures to Russia."

Formal notification is said to have been sent to the Imperial family at Berlin of the marriage of the Russian Emperor. It has been coldly received.

The Berlin correspondent of the *Morning Post* says that intelligence has been received of an alarming character as to the condition of the Czar, symptoms of apoplexy having returned. His sons have hastened to Livadia. These reports have not been confirmed.

The St. Petersburg correspondent of the *Daily News* telegraphs that General Scobeleff has completed all his arrangements for the intended attack on Geok Tepe less than a month hence, when 9,000 men of all arms will advance with 100 guns. General Scobeleff's plans are described as most complete.

Very gloomy reports come from St. Petersburg as to the wheat crop in Russia. The question of how the peasantry are to be fed during the winter is said to be seriously occupying the attention of the Government.

It is stated in Berlin that a perfect reconciliation has been brought about between the Russian Emperor and the Pope.

A correspondent of the *Pall Mall Gazette*, writing from Constantinople, says that "Turkophilism is now quite dead here, even among the English. Everybody has given the Sultan and his Government up. Everybody seems waiting for the general collapse and smash up. But the people are so apathetic and long-suffering that it may be delayed for years yet."

Great preparations are, it is said, being made in Bulgaria and Eastern Roumelia with the object of obtaining the union of these two provinces if Turkey should be occupied in a war with Greece. The Porte has made arrangements for the despatch of 10,000 troops to Adrianople, and something like a general rising is expected in Macedonia. The palace is believed to be strongly opposed to the cession of any territory to Greece.

A *Standard* telegram from Candahar mentions a report that Persia is rendering Ayoub Khan substantial aid, and says that "it is considered that the next attack on the British will be directed across the desert from Farrah against Khelat, thus taking our position at Candahar in the rear, and threatening our line of communication."

General Watson, with the force under his command, left Kuram on the 16th inst. Before his departure General Watson held a durbar, and informed the chiefs of the Turi tribe that the British Government recognised their independence and left the internal administration of their affairs in their own hands.

According to a Teheran telegram in the *Standard*, the Kurdish insurrection is becoming very serious. The insurgents have demanded the surrender of Urumiah, a town which they have invested. The Sheikh Abdullah has issued a proclamation calling upon the Turkish and Persian Kurds to unite as an independent nation, with himself as their sovereign.

The news from Basutoland continues to be very bad. Brigadier-General Clarke officially reports from Mafeteng the details of the engagement on Tuesday. The column advanced some distance unopposed. Nothing appearing on the left, General Clarke directed the main body of the 1st Yeomanry to feel for the enemy. They had not proceeded far when they were charged by a large body of Basutos, who came down at full speed over the hills. A hand-to-hand fight ensued. The Basutos, armed with assegais, imitating the Zulus, succeeded in killing twenty-four Yeomen. The 2nd Yeomanry then came to their assistance, and the rebels were driven back with considerable loss. A second charge was made by the Basutos at full speed, which was entirely checked by a well-directed fire from two companies of the Cape Town Rifles. The enemy were estimated to number from 7,000 to 8,000, the greater portion of whom were not in action. It still seems doubtful if Mafeteng has been really relieved. Nothing, says the *Standard* correspondent, is known of General Clarke's position. Did he get into Mafeteng, or had he to recross the frontier? On this point there is no information. The Cape Government are to send out large reinforcements; but the men have first to be raised and equipped. General Clarke had only a week's supplies with him, and considerable anxiety must be felt on his account.

The Rev. Joseph Cook, of Boston, U.S.A., who is now in this country, is preparing an English edition of his lectures in two volumes. They will be published immediately, by Messrs. Hodder and Stoughton.

Dr. Robert Wallace, who a few years ago succeeded the late Mr. Alexander Russel as editor of the *Scotsman*, is about to retire from that post, and, it is said, to edit a new Liberal paper in London.

Messrs. Chapman and Hall have in preparation an *edition de luxe* of the works of Charles Dickens. This edition will contain all the original engravings, both on steel and wood, many of which have not appeared since the original editions were issued.

A memorial, strongly supported by Mr. Samuel Morley, M.P., Sir Thomas Chambers, Q.C., M.P., Recorder of London, Sir Charles Reed, M.P., Chairman of the School Board for London, and several other influential gentlemen, is about to be presented to Mr. Gladstone with a view to securing a pension from the Civil List for the two single daughters of the late William Hone, author of the "Everyday Book," "Table Book," &c., and for a time sub-editor of the *Patriot* newspaper.

The electric light—not Mr. Edison's—is making its way in New York, for nearly all the large drapery establishments now use it, both for inside and outside illumination. The Brush Light Company—a syndicate having the control of the Brush patents for New York—is about to erect some 300 lamps in the principal parts, and in a few weeks Maddison and Union squares will be illuminated by means of the electric arc.

The Lord Chancellor, the Earl of Derby, K.G., Lord Hatherley, Sir Theodore Martin, K.C.B., Lady Ellenborough, Sir Henry Thompson, the Hon. W. Egerton, M.P., Sir Joseph Fayrer, F.R.S., Sir Charles Trevelyan, the Dean of Norwich, Mr. F. D. Mocatta, Captain Galton, F.R.S., and many others have recently forwarded donations to the Free Library, Bethnal-green, which is supported entirely by voluntary contributions, and the trustees appeal for 10,000 volumes.

Messrs. J. A. Brook and Co. are about to publish "The Shepherd's Dream," a dramatic romance, by the Rev. Henry Solly, the scene of which is laid in the reigns of Edward VI. and Queen Mary. The earlier portions of the play are connected with the performance of a masque at a country magnate's residence in Suffolk, founded on the Grecian legend of Diana and Endymion, but subsequently the plot is concerned with persecutions under Bishops Gardiner and Bonner.

Messrs. Eyre and Spottiswoode (Her Majesty's printers), taking time by the forelock, have brought out a great variety of Christmas and New Year's Cards and Calendars for the coming festive season. Some of them are designed by artists of eminence, many are marked with superior execution and finish, and all are cheap. Flowers, figures, landscapes, birds, &c., are put under contribution by the versatile designers, and all are coloured or tinted.

Open-air Mission.—On Monday evening the 68th quarterly meeting of the members and friends of the Open-air Mission was held in the Mission Hall, Queen Anne's Gate, Westminster, under the presidency of Bishop Sugden, of the Reformed Episcopal Church. About 200 were present. Two special addresses were given, the first by the Rev. C. J. Whitmore, of Whitefield Presbyterian Church, Drury-lane, on "St. Paul in Rome;" and the second by the Rev. John Wilkinson, of the Mildmay Mission to the Jews, on "Difficulties and Encouragements in Missions to the Jews." The former had recently visited Rome, and was able to give much valuable information likely to be of use to those who battle with street sceptics; and the latter stated that there were now about 30,000 converted Jews, of whom 400 were ministers of the Gospel.

Leeds Triennial Musical Festival.—It is gratifying to find that the magnificent musical festival, lately held at Leeds, has not only secured the general commendation of the public, alike for the taste and energy displayed, and for the great service rendered to the musical education of the whole country, but it has yielded a substantial surplus of about £2,000; and this, we understand, will go principally to the support of the medical charities of that town, reserving a small sum to enable the festival committee to undertake the preparations necessary for their next festival. The musical world owes its thanks to Leeds for these most successful festivals, which are happily as profitable as they are pleasing.

Dr. George Macdonald, with his family, is going to reside in Italy for the winter. The English winter is too much for him. He has built a house for his own occupation at Bordighera, near San Remo, a lovely spot on the Italian coast.

GLEANINGS.

WHY is a cabbage running to seed like a lover?—Because it has lost its heart.

The difference between horse-radish and a reddish horse is this:—One is not a horse at all, and the other is a horse of another colour.

Dr. Watts, a somewhat eccentric physician, was buried at Battle, on Thursday. It is said that for many years the deceased gentleman slept with his coffin under his bed.

"My friends," said a coloured preacher, "a man's character is like a fence—you can't strengthen it by whitewash, though you can cover up the place where it is worm-eaten."

When a couple of incensed neighbours get into a dispute across a garden fence, the situation is one that admits of a great deal being said on both sides.

The proprietor of a Scotch hotel informs "commercial gentlemen and tourists" that they can rely on comfortable accommodation at his establishment, and that "carriages and other conveyances, including a first-class hearse, are kept for hire."

The *Academy*, speaking of Mr. Bedford's "thing of beauty"—the Temple Bar Memorial—says that it appears to be a kind of exaggerated drinking fountain, and adds "it is entirely useless, and it is exceedingly ugly."

A celebrated lawyer once said that the three most troublesome clients he ever had were a young lady who wanted to be married, a married woman who wanted a divorce, and an old maid who didn't know what she wanted.

A pretentious haberdasher once boasted to Douglas Jerrold that he was descended from Cardinal Wolsey, at which the caustic wit exclaimed, "Cardinal Wolsey! My dear sir, you must mean Linsey Wolsey."

They were at a dinner party, and he remarked that he supposed she was fond of ethnology. She said she was, but she was not very well, and the doctor had told her not to eat anything for dessert but oranges.

Judge (to witness with bandaged eye)—"Did he have any provocation when he struck you?" Witness—"He may have had something of the kind concealed on his his person, but it was a brick he struck me wid."

In his examination before the Oxford Election Commissioner at Oxford, Mr. Nuttall, the agent of the Liberal Federation at Birmingham, referred with great complacency to the canvassing books prepared by that body, adding, "Nothing clever comes from London!"

PLAIN SPEAKING.—The Bishop of Truro had an amusing experience the other day at Perranporth, near New Quay. For the first time he saw the "huers" (*i.e.*, men stationed to announce the shoal of fish) on the cliffs, and when he asked a native what they were engaged about, the reply was, "Well, sir, they be like some praichers; much cry and little fish." The Bishop smiled his pleasantest, and passed on, thinking fun was being poked at him; but he would have been readily undeceived had he seen the face of the fisherman when he learnt that his interrogator was the Bishop.—*Cornish Telegraph.*

A FAVOURITE DISH.—In a certain little town in Normandy there are a dozen landed proprietors who are extremely fond of amusement, but amusements at a low price, each landed proprietor being, if possible, more economical than the other. Not long ago, they arranged a picnic, at which each one was to bring his favourite dish. Arrived at the place of festivity, they proceeded to arrange the *menu*. The first person called upon drew from his pocket a fine bunch of radishes. Then each of the ten seemed to have the same gastronomic tastes, for each in his turn drew a bunch of radishes from his pocket. Finally all the hope of eleven distressed appetites centred upon the twelfth, who thereupon deposited upon the table, with an air of triumph, a bunch of young onions.

A LAWYER NONPLUSSED BY A LADY.—The court and jury, as well as the spectators, generally enjoy the scene when a lawyer, in an attempt to badger a witness, comes off second best in the encounter. An instance of this sort happened in an Albany court-room. The plaintiff, who was a lady, was called to testify. She got on very well, and made a favourable impression upon the jury until the opposing counsel, the Hon. Henry Smith, subjected her to a sharp cross-examination. This so confused her that she became faint, and fell to the floor in a swoon. Of course this excited general sympathy in the audience, and Mr. Smith saw that his case looked badly. An expedient suggested itself by which to make the swooning appear like a piece of stage trickery, and thus destroy sympathy for her. The lady's face in swooning had turned purple red, and this fact suggested the new line of attack. The next witness was a middle-aged lady. The counsel asked: "Did you see the plaintiff faint a short time ago?" "Yes, sir." "People turn pale when they faint, don't they?" A great sensation in the court, and an evident confusion of witness. But in a moment she answered, "No, not always." "Did you ever hear of a case of fainting where the party did not turn pale?" "Yes, sir." "Did you ever see such a case?" "Yes, sir." "Where was it?" "In this city." "Who was it?" By this time everybody listened anxiously for the reply. It came promptly, with a twinkle in the witness's eye, and a quaver on her lip, as if from suppressed humour. "'Twas a negro, sir." Peals of laughter shook the court-room, in which the venerable judge joined. Mr. Smith lost his case, not to say his temper.

HE CAME BACK!—Governor Duval, of Florida, was the son of a poor Virginian, a stern, strong, taciturn man. The boy was a huge youth of fifteen. At the cabin fire at bedtime, according to the custom of putting on a back log, the old man said, between the whiffs of a silent pipe—"Tab, go out and bring in that gum log, and put it on the fire." Tab went out and surveyed the log. He knew it was no use explaining that it was too heavy, or prudent for him to return without having it on his shoulder. His little sister, passing, was not surprised that he requested her to bring out the gun and powder-horn, as a 'possum or coon might have passed, or the brother might have seen bear signs. She brought the gun, and Tab started. He found his way through the woods into Kentucky. After an absence of eighteen years he was elected to Congress. A man of immense size and strength, he started for Washington, going by the way of his old home, to see the folks who had long since given him up for dead. Entering the little cabin door near bedtime, he saw the identical gum log. He shouldered it, pulled the latch-string, and, with his load, stood before the old man, pipe in mouth as quiet as usual. "Here's the gum log, father." "Well, you've been a long time getting it," replied his father laconically. "Put it on the fire and go to bed."

EVANGELICAL ALLIANCE AT NOTTINGHAM.

THE opening of the Annual Conference on Tuesday evening last week in the Albert Hall has been already referred to, and a glance may now be taken at the remaining proceedings of the week. The Conference, which extended to Thursday night, was opened on Wednesday morning by a devotional service, which lasted for about an hour. At the first, the Rev. Marcus Rainsford, minister of Belgrave Chapel, presided, and delivered what is known as "The Annual Address." His topic was, "Christ's Union to all His Members, the Bond of their Union and Fellowship with Each Other." His address was of a devout and practical character, and amongst other things was intended to show that the true practice of Christianity, which is the manifestation of union with Christ, is the fundamental principle of the Evangelical Alliance. He excited a general smile when, in proceeding, he expressed a very strong desire that denominationalism might be drowned in the depths of the Bosphorus. He maintained that in proportion to their being true Alliance men were they making a sincere profession before the world, having "one Lord, one faith, one baptism." With regard to those who were disloyal to the Master, he said there ought to be no Evangelical Alliance, for there could be no real fellowship with them. In closing, he said:—"When the Church shall rise to the true greatness of its position, the world shall believe that God has sent His Son to save sinners, and that He has loved His people as He has loved His Son. Before the Great White Throne we shall be all Congregationalists with robes made white in the blood of the Lamb, and a grand Congregation there will be! We shall be all Free Churchmen standing in the glorious liberty wherewith our Lord has made us free. We shall be all Radicals for the Son of God will have eradicated everything that is evil. We shall be all Conservatives then, and of one Establishment free citizens of that glorious City which the Highest Himself shall establish."

At the business meeting which followed the Hon. and Rev. E. V. Bligh presided in the absence of the Rt. Hon. Lord Polwarth, who was unable to attend at this stage of the proceedings. The President said he should like to express his own firm conviction that the importance of an organisation like the Evangelical Alliance was not only yearly, but daily increasing. To his own mind it came more and more as one of those great societies in which they were allowed to breathe the Sprit of their Lord and Master, and he himself could not conceive of any organisation that could be dearer to Christ's heart than an association of believers gathered from every external form of His church assembling together to bear witness to their faith in Him, and to their union and communion with one another. He confessed he was glad to hear a pointed reference to the fact that Christian union does already exist, that they were not there to make it, but to exemplify it. This Evangelical Alliance, as I understand, continued the speaker, is an organisation for promoting that union, to testify to the fact that it already exists, and that it is God's precious gift to man in His Son. I am not quite so sure as my friend was just now about the wisdom of sinking all differences of opinion and all existing diversities into the bottom of the sea. It strikes one on every hand, and in every department of the Divine Government, that God's way is seen to be unity and diversity, and I believe this will be everywhere the case until Christ shall take to Him His great power and reign from pole to pole.

The Rev. Dr. FRASER then moved the "practical resolutions" of the Alliance adopted in London in 1846. He said that resolutions which were not founded on convictions of truth were not of much value to him, and he was glad that something had been said on the theory and principle of Christian union. Practice would not be permanent unless it be based upon theory. The actual must be wrought out upon the ideal. Now, their theory was that Christians are one in Christ Jesus, sharers of His life and co-heirs of His inheritance. Is Christ divided? No, He is everywhere one and the same, and because He lives in us we are one. He did not believe the peace of the Church would be preserved by diplomatic arrangements, but by the fidelity of members, whether official or unofficial to the principle that there is but one Body. In course of time British Christians had fallen into numerous organisations of their common Christianity, and this has been brought about by events in the past, and tendencies which they had not come together to discuss, and which if wrong, so far as they were wrong they had not come there to correct. Perhaps most of them inclined to the opinion that too much scope had been given in the past to the disruptive force in the Christian circle. "I do not mean," explained the speaker, "too much scope under the law, for civil law can never make, and never mend, Christian unity; but I mean too much scope has been given by our own Christian will and Christian conscience. Here, on this platform, at all events, we can only protest against the interruptions of Christian love by these separations, and can declare and teach that separations of outward organisation shall not be allowed to interrupt the flow of a common spiritual life; and I am persuaded we can all do something—perhaps a good deal—to soothe even when we cannot cure the differences which we deplore in religious society." In proceeding, Dr. Fraser referred to the improvement in the tone of controversies compared with what we found in old controversial books. What was wanted, he said, was love for the children of God, consideration for them, sympathy and forbearance with them, and a desire to do them good.

The annual report of the Alliance presented by Major-General Field showed decided progress. There has been a great revival of interest in some places where active sympathy with the Alliance had almost died out. The Irish branch had been increasingly active, and the widening family circle of the Alliance in its foreign branches was also cause for thankfulness. It had been determined to hold meetings for spiritual edification, and the first of these was held in the council-room last July. The report referred to the week of prayer, to religious persecutions in Sweden, Abyssinia, and Austria, to intemperance and the opium traffic, to the appointment of a Roman Catholic Viceroy, and the admission of an avowed atheist into Parliament. The finance statement rendered by Mr. John Finch showed a deficiency of £15.

The remainder of the morning was devoted to moving, seconding, and adopting the report, to the welcoming of Mexico and Chili into the Alliance, and to a devotional paper by Captain Chapman, of Mildmay-park.

In the evening it had been expected that Mr. Alderman M'Arthur would preside, but in consequence of domestic bereavement he was unable to attend, and the chair was taken by Mr. Donald Mathieson. The first address, by the Rev. Dr. Paterson, was on a subject which he enforced greatly to the interest of those who listened to him—"Christian Philosophy in contrast with False Philosophies of the Nineteenth Century." It was an address mainly directed, perhaps, against the agnosticism of the day. There were certain philosphers who, without going so far as to say there is no God, were content to say that there was not sufficient evidence of His existence. They did not *know* that there was a God, or that He governed the world, and they said it was impossible to know. The speaker was prepared to go with them so far as to say that not by all his searching could man find out God. But they chose to overlook the glorious fact that God has found man, and that of that fact there could be no denial.

Lord Polwarth, who had now arrived, in his address from the chair, regretted that circumstances over which he had no control prevented his attending earlier. He briefly expressed the pleasure it had afforded him to hear of the interest which the several meetings of the week had excited. He thought, although so many philosophical speculations were rife in the present day, they should never forget the fact that it was by the power of the Holy Ghost resting on the message of a few simple men in earlier days that such mighty wonders were wrought. They were instruments in the hands of the living God, and simple and unlettered though they were, the world fell under the power of their word. He was thankful to know that in the present time there were Christian philosophers who were able to meet the speculations of the enemies of the truth. An address by the Rev. A. M. W. Christopher, of Oxford, upon "Worldly Conformity" brought the proceedings of the evening to a close.

On Thursday, the Rev. E. Dawson, B.A., Congregational minister of Well-road Chapel, Nottingham, presided at the devotional meeting, and in his address expressed the hope that their Conference in that town would result in the extension of the work and influence of the Alliance. The Hon. and Rev. Canon Forester expressed the same wish in opening the Conference an hour later. He said that in 1846 it happened that he had about a dozen friends staying with him, Mr. Haldane Stewart among them, and this friend had given an outline of the principles of the Alliance it was proposed to establish. There were many difficulties at the outset, and one of them he well remembered was the attitude they should take with regard to ministers in America who were slaveholders. There was a good deal of strong feeling upon the subject, and at last Mr. Haldane could only restore peace by saying "Let us sing the Doxology."

An address on "The Spiritual Life, its Cultivation and Fruit," was then given by the Rev. H. E. Brooke, of Dovercourt, and he was followed by the Rev. Dr. Clemance, of Camberwell, formerly of Castlegate Chapel, Nottingham, it will be remembered. His topic was "The Yoke of Christ the Only True Liberty," and most admirably was it unfolded. He showed that the liberty under Christ's yoke was to be found under no other. Some yoke they must all have, but only under that of Christ would they be free from themselves, their own sin, and all dread of God. Positivism and Agnosticism would rob them of their freedom of research by curtailing their domain by cutting off the supernatural. In conclusion, he prayed that the long divided Church of God might be made one, lose all minor points of difference, and go forth to the work of the Master—the emancipation of a sin-bound world.

In the evening the Conference at Nottingham was brought to a close by a public meeting in the Tabernacle. Lord Polwarth presided, and an address was given by the Rev. J. Hewlett, M.A., of Mirzapore, on "Christian Union in Mission Work." The Rev. Mr. Brookhall, from China, also spoke, referring chiefly to the China Inland Mission. The Rev. Dr. Pope, of Didsbury College, presided at the Communion Service at the close of the meeting, and delivered the address usual on Sacramental occasions, and it was felt to be a fitting close to the engagements of the week.

The Rev. Canon Battersby said a few closing words to the communicants.

News of the Free Churches.

CONGREGATIONAL.

— Dr. David Thomas has been preaching with great acceptance at Congleton to large congregations.

— Mr. Arthur Smith, M.A., of Airedale College, has, in the recent examinations, obtained a Williams' Divinity Scholarship, tenable for two years.

— Rev. H. T. Robjohns, B.A., of Hull, has been lecturing on his "Visit to the Passion Play of Oberammergau," at Huddersfield and Bradford.

— At the annual meeting of the Argyle Chapel, Bath, it was reported that the receipts of the present anniversary were more than double those of last year.

— Dr. Parker preached on Sunday at Cavendish Chapel, Manchester, the place of his former ministry. He discoursed on Miracles and the Incarnation, defending the orthodox belief.

— The Merchants' Lecture at the Weigh-House during the month of November will be delivered by the Rev. Dr. Kennedy. The subject for Tuesday next is thus stated—"Jesus Christ is the True Man: What Follows."

— Rev. G. Moir, presiding at the annual social meeting of Albion-street Church, Aberdeen, mentioned that the thanks of the congregation were due to the Rev. Dr. Wilson, of London, for having sent them about 40 volumes to form the nucleus of a library, and 40 copies of the Congregational Hymn Book, for the use of strangers.

— A bazaar was held in the school-room of the Offord-road Church, Barnsbury, on the 12th, 13th, and 14th inst., in aid of the liquidation of the debt on the church. The bazaar was opened by Mrs. Surr of the London School Board and realised the sum of £278 14s. 3½d; leaving, after paying all expenses, a clear profit of £200 17s. 7½d.

— Rev. W. Crosbie delivered to the Young Men's Society of Clifton-road Church, Brighton, on the 20th inst., the first of two lectures on "The Scottish Covenanters; or, a Chapter in Scottish History, with Present-day Applications." A vote of thanks to the lecturer was moved by Mr. J. R. Holland, M.P., who presided, and the resolution was enthusiastically adopted.

— The foundation stone of a new chapel was laid on the 18th inst., on the Hill, at Swansea, by Mrs. J. Aaron Thomas. Addresses were given by Rev. Dr. Rees, D. Jones, S. Higman, B. Williams, J. M. Gibbon, Swansea, J. C. Davies, and E. Bryant, missionary from China. This place of worship will make the sixth branch from the mother church at Ebenezer, under the pastoral care of Dr. Rees, within the last twenty years.

— Services in connection with the 61st anniversary of the church at Dartford were held last week. The Rev. J. E. Tanner, late pastor of Wimbledon church, preached on Sunday, the 17th inst. On the following Tuesday a sermon was preached by Rev. H. Simon, of Westminster, whose visit on the occasion was an expression of sympathy with a small country church and a pastor whose work has been beset with difficulty and disappointments.

— A bazaar was opened at Hyde, on the 29th ult., by Mr. H. Lee, M.P., with a view to the removal of a debt of £960, which remained on the new schools in connection with Union-street Chapel (Rev. T. Robinson, pastor) which were erected two years ago at a cost of nearly £4,000, exclusive of site. The bazaar was a great success, realising £870, clear of expenses. The remaining £90—towards which there are goods unsold and promises of subscriptions—will be raised easily before Christmas.

— Mr. John J. Poynter, of Rotherham College, was recently ordained as pastor of Christ Church, Oswestry, in succession to the Rev. T. Gasquoine, B.A. The Rev. C. C. Tyte (Rotherham), gave the statement of Congregational church principles, the Rev. Geo. Kettle (Shrewsbury) asked "the usual questions," the Rev. Halley Stewart ('St. Leonard's-on-Sea) offered the ordination prayer, and the Rev. Dr. Falding delivered the charge. The sermon to the people was preached by the Rev. T. Gasquoine, B.A.

— Rev. G. Dunn, on completing a pastorate of 25 years, was presented by the members and friends of Edgworth Chapel, Bolton, with a silver watch and a purse of gold, in testimony of the esteem in which his services are held. Revs. H. H. Scullard, J. Hornby, and L. Crookall delivered fraternal addresses on the occasion. Mrs. Dunn was on the same evening presented with a tea and coffee service, subscribed for by the elder scholars and others in recognition of her kindness and constant attendance at the Sunday-schools.

— Anniversary services were held in Brighton-street Evangelical Union Chapel, Edinburgh, on Sunday last. The Rev. John Mackintosh (pastor) preached in the forenoon, Professor Hunter (Leith) in the afternoon, and in the evening the Rev. James Morison, D.D. (Glasgow), by request, re-delivered the sermon he recently preached in Manchester on "Home and Foreign Missions: their Ideal." The basis of the discourse was St. John xvii. 18, "And as Thou didst send me into the world, even so have I also sent them into the world."

— A recognition service in connection with the settlement of the Rev. Robert Richman (formerly of the Primitive Methodists) as pastor of the church and congregation assembling in Zion Chapel, Mitcham, Surrey, took place on Tuesday evening, October 19. After the tea a public meeting was held, J. S. McMarten, Esq., in the chair. Addresses were delivered by the Revs. I. Jacob, J. Marchant, J. Jones, J. Barnes, W. Gay (United Methodist Free Church), and the pastor. Mr. Richman commenced his mini-

stry on August 1st, and the congregation is, we learn, steadily increasing.

— A tea meeting was held at Belstead Chapel, near Ipswich, on Tuesday, October 19, when about 100 friends sat down to tea, the chapel being tastefully decorated for the occasion. At the meeting which followed, the Rev. T. Wickham Tozer, the pastor of St. Nicholas Chapel, Ipswich (of which Belstead is one of the preaching stations), presided, and addresses were delivered by Mr. H. F. Harwood, of Belstead Hall, the superintendent of the Sunday-school; Mr. J. Frampton, Mr. J. F. Collins, and Mr. T. Southgate. Several of the choir from St. Nicholas Chapel attended, and sang pieces during the evening.

— The ordination to the Christian ministry of Rev. W. Edmondson, the newly-appointed pastor of Forest-hill Church, Queen's-road, took place on the 20th inst. Rev. S. T. Williams opened the service with reading the Scriptures and with prayer; Rev. S. McAll, Principal of Hackney College, gave an exposition of the Principles of Congregationalism; Rev. G. S. Christie, M.A., put the questions; to which Mr. Edmondson gave full and deeply interesting replies; Rev. John Nunn offered the ordination prayer; Rev. W. Marshall gave the charge. Besides neighbouring ministers, deacons, and residents, a large number of students from Hackney College were present.

— Rev. C. Higgins, at the annual meeting of Summertown Church, Oxford, mentioned that during the six years of his pastorate 60 had been admitted into church membership, the chapel had been restored, and an organ placed in the gallery; new schools and minister's vestry had been erected last year and paid for, the cost being about £350; nearly every sitting in the church was let; the Sunday-school has doubled its numbers, and the various organisations in connection with the society were in a prosperous condition. Among those who delivered fraternal addresses at the meeting were Revs. C. Goward (Secretary of the County Association), E. Morgan (Wesleyan), J. Pontifex (Baptist), and E. Bird.

— It is with much regret that we record the sudden death of the Rev. R. C. Lumsden, F.R.A.S., &c., late minister of the church at Maidenhead, an office which he resigned about two years ago owing to failing health. The attack of illness to which he succumbed seized him on Sunday morning, as he was preaching for the Rev. Mr. Carlyle, in the Presbyterian Church, Ealing. Some of his friends, perceiving him to be ill, ascended the pulpit stairs, and succeeded in leading him to the vestry, where he lay, in a semi-conscious state, for about two hours. He was then conveyed home, where he lingered, between life and death, until two o'clock the following morning. "Thus passed away," writes one who knew him intimately, "a faithful, earnest, gifted preacher, a wise counsellor, a trustworthy friend, a devout, loving, large-hearted man."

— Many of our readers are aware that the post of Resident Tutor in Hackney College recently became vacant by the resignation of Professor Turner, M.A. In filling up a vacancy of this kind some delay is almost inevitable, and it is satisfactory to know that until the new appointment can be made, the committee have been able to secure the services of Dr. Evans, and the Rev. E. Johnson, M.A., of New College, as lecturers respectively in Hebrew and Classics; and of the Rev. R. V. Pryce, M.A., LL.B., of Stamford-hill, and Cheshunt College, as lecturer in Logic and Mental Philosophy. We understand that the committee are about to consider the applications and recommendations which they have received, or may meanwhile receive, relative to the vacant professorship, and will hold a special meeting for that purpose on Wednesday, November 10.

— The autumnal meetings of the eastern division of the Suffolk Congregational Union were held at Rendham, one of the oldest centres of Congregationalism in the county, on Wednesday, October 20. At the meeting for business, Rev. G. Seymour (pastor), presided. Grants to the amount of £190 were voted to the churches of Alderton, Brandeston, Walpole, Southwold, Mitcham Market, and Leiston, and the recommendation of the committee as to the division of the county into five districts instead of two, as at present, was adopted. The ministers and delegates then partook of dinner in the schoolroom, the Rev. G. Seymour presiding, when the usual toasts were responded to by Rev. S. B. Driver, of Lowestoft, Rev. H. Andrews, of Woodbridge, the Rev. W. Scott, of Ipswich, and Mr. Howard. Rev. J. Browne (secretary) moved a vote of thanks to the chairman, which was cordially agreed to. In the evening a public meeting was held, and addresses delivered by the Revs. J. Browne, H. Andrews, and A. Dowsett.

— Rev. A. J. Griffith, who is about to remove to Wellingborough, preached farewell sermons on the 17th inst, at St. James's Church, Newcastle-on-Tyne, where he has laboured for nine years. On the following Wednesday evening he was presented, at a valedictory meeting in the schoolroom, with an illuminated address and a purse containing £100, from the church and congregation, and a gold pencil case from the teachers of the Sunday-school. Mrs. Griffith was at the same time presented by the church and congregation with a sewing machine. Mr. Griffith, in returning thanks, expressed the hope that the people would soon undertake the erection of a more suitable place of worship. On the following evening, Mr. Griffith was the recipient of two more testimonials—a silver inkstand from the Young Men's Mutual Improvement Society, and a handsomely bound copy of Dr. Richardson's "Lectures on Total Abstinence," from the Good Templars' Lodge meeting in the Pandon Mission School.

— On Friday, the 22nd inst., Week-street Church, Maidstone, was re-opened after extensive alterations, effected at a cost of £600. A reduction has been made in the depth of the galleries, and the angle of the floors has been altered. The organ gallery and rostrum have been removed, and the organ rebuilt on the ground-floor with the choir seats arranged on each side. Portions of the space under the gallery have been enclosed as vestries for the minister and deacons. The new pulpit is in the Lombardic style. The whole of the walls and ceilings have been decorated, the panels and enrichments brought out in delicate tints, and two new windows filled with ornamental glass have been placed in the apse. The opening sermon was preached by Rev. Dr. Parker. Revs. A. F. Muir, C. O. Eldridge (Wesleyan), A. Turner, R. Laver, G. Walker (Baptist), and other ministers took part in the service. At the evening meeting, presided over by Alderman Pine, J.P., addresses were delivered by Revs. W. Lenwood, W. F. Adeney, J. Irving, C. Jones (Unitarian), C. Spooner (Primitive Methodist), and J. Rook. The opening services were continued on the succeeding Sunday by the pastor. The collections realised £51.

— The President of the United States and Mrs. Hayes attended Divine service on Sunday morning, September 19, at the First Congregational Church, San Francisco, and were quietly shown to their seats in the pew of the pastor, Rev. Dr. A. L. Stone. Owing to Dr. Stone's illness, the service was conducted by the Rev. Mr. Reid, of Victoria, formerly minister of Salem Congregational Church, Burnley. The text was from 2 Chron. vi. 18, and the speaker replying to the question, "Will God in very deed dwell with man on earth?" showed that God dwells with man on earth, first, in nature; second, in history, which in even the darkest pages shows the sovereign hand; third, in prophecy; and fourth, in His Church—the last idea forming the characteristic of the discourse. The President, before leaving, desired an introduction to the preacher, and complimented him upon his discourse. This episode was taken advantage of by others in the congregation, who, in passing down the aisle, stopped to shake the hand of the President and that of Mrs. Hayes. Among those who pressed forward was a very old lady, Mrs. Thompson, who, in doing so, claimed to link the extremes of the line of Presidents, as she had seen General Washington when she was a very small child, and still remembered that incident.

BAPTIST.

— New school premises are shortly to be erected by the church at Clapton-park.

— The Rev. W. H. Smith, Tenterden, has accepted the pastorate of the Martyr's Memorial Chapel, Beccles, Suffolk.

— The Rev. J. and Mrs. Wall, having received great benefit from their visit to England, have returned to Rome.

— A new Baptist church was formed at Boundary-road, Middlesbrough, on the 24th inst. by the Rev. C. W. Banks, of London.

— The annual meeting of the Bucks Association was held on Tuesday, the 19th inst., at Quainton. The Rev. R. Rogers presided.

— The Rev. H. Collings, who settled at Ryde in May last, was recognised as pastor at a public meeting held on the 19th inst., Dr. Trestrail presiding.

— The Rev. C. H. Spurgeon, having been unable to take part, as proposed, at the Harvest Thanksgiving Service at the Baptist Chapel, Eye, Suffolk, promised to visit the friends at another time, and on Sunday, October 17, preached two sermons at the chapel to crowded congregations. On the following evening he delivered his lecture on "Sermons on Candles," at the Corn Hall. His visits to Eye will long be remembered with great delight by all who heard him.

— The Quarterly Meetings of the London Baptist Association were held on Tuesday last week at Grove-road Chapel, Victoria-park (Rev. W. J. Inglis, pastor). The Rev. A. Bax, in the morning, read a paper on "Ministerial Success," which, after dinner, was succeeded by another paper read by the Rev. E. Maclean, of Stockwell, upon "We Baptists," several ministers taking part in the Conference which ensued. A tea and public meeting was held in the evening, at which several addresses were delivered.

The Committee of the Sacred Harmonic Society have just issued the prospectus of their forty-ninth season, which begins on December 3, at St. James's Hall. The concerts will be nine in number, including, of course, the "Messiah" and "Elijah," with the "Hymn of Praise," "Stabat Mater," "Naaman," and "Moses in Egypt." The leading singers of the day are engaged, as heretofore. The only change is the place of meeting. Exeter Hall is now too sacred for the Sacred Harmonic Society. The managers of the Young Men's Christian Association will allow no music so profane as the Messiah or Elijah to be heard within its walls! With this spirit prevailing, is there any wonder that the educated young men of the day are alienated from the Churches?

Dr. de Jongh's Light-Brown Cod Liver Oil.—Its Unequalled Efficacy in General Debility and Emaciation.—In cases of Debility and Emaciation, the powerful curative influence of Dr. de Jongh's Light-Brown Cod Liver Oil is graphically described by Sir Henry Marsh, Bart., M.D., Physician in Ordinary to the Queen in Ireland, who, after extensive use, strongly recommended this preparation, and observed: "I have frequently prescribed Dr. de Jongh's Light-Brown Cod Liver Oil. I consider it to be a very pure Oil, not likely to create disgust, and a therapeutic agent of great value." This eminent Physician remarks: "With strumous and emaciated subjects, and where the general health is impaired this remedy tells with peculiar efficacy. The reviving and reanimating effects of a regular daily course of this animal Oil are highly satisfactory. Its favourable action on the system is renovating; it checks progressive emaciation, restores the yielding health, rebuilds, as it were, the tottering frame, and brings about a most remarkable and salutary change in all the vital functions." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole Consignees, Ansar, Harford and Co., 77, Strand, London.

The Admiration of the World.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

Holloway's Pills.—The extraordinary range of temperature prevailing in our climate is extremely trying to the delicate-chested, the weak, and nervous. All troubled by these afflictions should resolve to resort to this strengthening and regulating medicine immediately they perceive in themselves discomfort or that feeling of restlessness which betokens disordered digestion and defective secretion of bile. One of Holloway's Pills taken about noon and followed at bed-time by a dose sufficiently large to act aperiently will speedily recruit the faulty functions, and restore order throughout the whole system. A treatment so safe in operation and so successful in result should be known and practised when, from cold and sundry other causes, disease is attempting to gain a vexatious footing

BIRTHS.

Dukes.—Oct. 20, at Sunnyside, Rugby, the wife of Clement Dukes, M.D., London, of a son.

Ewbank.—Oct. 19, at St. John's Vicarage, Ryde, the wife of the Rev. H. Ewbank, of a daughter.

Giles.—Oct. 21, at the Laurels, St. Ann's-road, Stamford-hill, the wife of Mr. Giles Giles, of a son.

Grogan.—Oct. 18, at the Craig, Montrose, N.B., the wife of Captain Grogan, 42nd Royal Highlanders (The Black Watch), of a daughter.

Hodgson.—Oct 22, at 36, Dover-street, the Lady Norah Hodgson, of a son.

Howorth.—Oct. 21, Mrs. Daniel F. Howorth, Ashton-under-Lyne, of a daughter.

Robertson.—Oct. 15, at 47, Park-crescent, Brighton, the wife of Percy L. Robertson, of a son.

Rushton.—Oct. 17, the wife of the Rev. J. A. Rushton, Vicar of All Saints' (Rushton Memorial) Church, Blackburn, of a daughter.

Taylor.—Aug. 27, at Chefoo, China, the wife of the Rev. Thomas Taylor, of the London Missionary Society, Shanghai, of a daughter.

Wickham.—Oct. 23, at 42, Manry-road, Stoke Newington, the wife of Frederick S. Wickham, of a son.

Wills.—Oct. 14, at Upwey, near Dorchester, the wife of the Rev. James Wills, of the London Missionary Society, Madagascar, of a son.

MARRIAGES.

Bidgood—Laws.—Oct. 21, at Abney-park Congregational Church, by Rev. Wm. Spensley, William Ebenezer, eldest son of William Fisher Bidgood, 25, Mornington-road, Bow, to Louisa Maria, second daughter of the late Timothy Bush Laws, Esq., of Lorne House, Evering-road, Clapton. No cards.

Bowes—Carpenter.—Oct. 20, at Stamford-hill Congregational Church, by the Rev. H. Crassweller, B.A., and the Rev. R. Vaughan Pryce, M.A., LL.B., Joseph Edward Bowes, of Strathmore Lodge, Bush-hill-park, Enfield, to Mary, third daughter of William Carpenter, of West Green Lodge, Tottenham.

Cadd—Pedler.—Oct. 7, at the residence of Dr. J. C. Lay, New York City, by the Rev. R. S. Howland, D.D., of the Church of the Heavenly Rest, Fifth Avenue, Henry Alexander Cadd, late of Bideford, England, to Annie Ryder Durant Pedler, of Bristol, England.

Challice—Drake.—Oct. 20, at the Congregational Church, Lapford, North Devon, by the Rev. W. N. Challice, Aberfeldy, Perthshire, Samuel Challice, Town Farm, to Ellen third daughter of the late Wm. Drake, Filley farm.

Chaplin—Hunt.—Oct. 20, at Albion Chapel, Southampton, by the Rev. S. March, B.A., Edward William, eldest son of the late William Chaplin, of Southampton, to Alice Rhoda, only daughter of John Atlee Hunt, of Chamberlayne-place, Southampton.

Dyke—Bewsey.—Oct. 21, by licence, at the Congregational Church, Wincanton, by the Rev. J. E. Drover, George Ebenezer, son of S. Dyke, Esq., of Milborne Port, to Julia Anne, daughter of the late John Bewsey, Esq., of Cheriton House, Horsington, Somerset.

Hazlehurst—Booth.—Oct. 19, at the Congregational Church, Hoylake, by the Rev. R. G. Soper, B.A., Joseph, seventh son of the late John Hazlehurst, of Hoylake, to Alice Jackson, fourth daughter of Mr. John Booth, sen., of Hoylake.

Merriott—Jerwood.—Oct. 6, at Mile-end-road Chapel, by the Rev. D. M. Jenkins, George Merriott, late of Bedford-square, Mile-end, to Ellen, third daughter of the late W. J. Jerwood, of Malmesbury-road, Bow.

Perkins—Shepherd.—Oct. 20, at Ebenezer Chapel, Dewsbury, by the Rev. H. Sturt, the Rev. J. P. Perkins, Congregational Minister, Ossett, to Alice Mary, second daughter of L. A. Shepherd, Esq., J.P., Cliffe House, Dewsbury.

Thom—Thom.—Oct. 20, at Everton Valley Presbyterian Church of England, Liverpool, by the Rev. Alexander Bannerman Barkway, of Union Presbyterian Church, Liverpool (uncle of the bride), John Thom, late of Calcutta, to Jane Ramsay Thom, eldest daughter of Dr. Thom, Ivy Lodge, Crieff, N.B.

Turvey—Read.—Oct. 19, at the Wesleyan Chapel, Dunster, Somersetshire, by the Rev. Jacob Turvey, father of the bridegroom, Jacob Henley Turvey, to Elizabeth (Bessie) Read, the eldest daughter of W. K. and E. Read, of Hornsey-rise, London.

Willis—Gordon.—Oct. 16, at the Marylebone Presbyterian Church, by the Rev. Donald Fraser, D.D., Henry John, son of John Willis, of St. John's-wood, London, to Mary, daughter of Thomas Graham Gordon, of The Grove, Hammersmith, American, Australian, and New Zealand papers, please copy.

DEATHS.

Cotton.—On Oct. 20, at Loughborough, Jane, widow of the late Rev. Joseph Cotton, of Woodhouse Eaves. She died peacefully after a short illness, in her 72nd year.

Davis.—Oct. 23, at Huntingdon, the Rev. Joseph Davis, late of Romford, Essex, aged 73.

Deane.—Oct. 22, at the residence of her son, Rev. Dr. Deane, Spring-hill College, Birmingham, Martha, widow of the late George Deane, of Wincanton, in her 75th year.

East.—Oct. 21, at Church-green, Witney, Eleanor, widow of the Rev. Timothy East, of Deddington, and daughter of the late Wm. Godwin, of Troy House, Somerton, Oxon.

Goodenough.—Oct. 21, at The Vicarage, Whittingham, Alnwick, Northumberland, the Rev. R. W. Goodenough, in the 72nd year of his age.

Ingham.—Oct. 24, at Ash Mount, Haworth, York, Mary, the beloved wife of Amos Ingham, M.D., aged 52 years.

McArthur.—Oct. 20, suddenly, after a long illness, in his seventh year, Alexander, youngest son of Alexander McArthur, M.P., Raleigh Hall, Brixton.

McCall.—Oct. 17, very suddenly, at his residence, the Spa, Leicester, Adam McCall, age 63, deeply lamented.

North.—Oct. 20, at Egremont, Cumberland, through a fall from his horse, Henry North, M.R.C.S. Eng., aged 30.

Poggi.—Oct. 15, at Audlem, Cheshire, aged 69 years, Dominic Joseph Poggi, D.D., Head Master of Audlem Grammar School, late Principal of New Brighton College, near Liverpool.

Salt.—Oct. 21, at 8, Lansdown-terrace, Bideford, North Devon, the residence of Miss Elgee, Mrs. Sarah Salt late of Foregate-place, Stafford, aged 81.

Seymour.—Oct. 14, at Warberry-hill, Weston-super-Mare, the Rev. G. T. Seymour, LL.D., aged 88.

Shelly.—Oct. 13, at his residence, 23, Woodland-terrace, Plymouth, John Wilton Shelly (formerly of Great Yarmouth), aged 70 years.

Smith.—Oct. 16, at Aylesbury, Miss Sophia Amelia Smith, late of Leamington, aged 88 years and 11 months.

Smith.—Oct. 20, very suddenly, at St. Peter's Vicarage, Tunbridge Wells, the Rev. Sydney Smith, for 26 years Vicar of Worth, near Sandwich, Kent, in his 74th year.

Thomas.—Oct. 21, at Lockwood House, Lincoln, the Rev. George Bean Dale Thomas, aged 59.

Young.—Oct. 25, Louisa Miriam, the beloved wife of Samuel Young, of Harlow, Essex, and eldest daughter of Samuel Shaw, of Andover. Aged 33 years.

Throat Irritation.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled "James Epps and Co., Homœopathic Chemists, London." A letter received: "Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, Gordon Holmes, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

Do Your "Dyeing" at Home.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

NOTICE.

MESSRS. COOKE BAINES and CO., Surveyors and Valuers, hereby intimate, that the Metropolitan Board of Works having decided to rename the thoroughfare from Moorgate-street to Finsbury-square, their Offices will in future be known as 70, FINSBURY-PAVEMENT E.C.

DR. ROOKE'S
ANTI-LANCET.

ALL who wish to preserve health, and thus prolong life, should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book the late eminent author Sheridan Knowles observed—"It will be an incalculable boon to every person who can read and think.

CROSBY'S
BALSAMIC
COUGH ELIXIR

IS specially recommended by several eminent physicians, and by Dr. ROOKE, Scarborough, Author of the "Anti-Lancet." It has been used with the most signal success for Asthma, Bronchitis, Consumption, Coughs, Influenza, Consumptive Night Sweats, Spitting of Blood, Shortness of Breath, and all Affections of the Throat and Chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by JAS. M CROSBY, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had Gratis of all chemists.

WINTER RESIDENCE.—ENGLISH LAKE DISTRICT.

CONISHEAD PRIORY

HYDROPATHIC MANSION, NEAR ULVERSTON.

Palatial Mansion House, situated within its own Grounds of 150 Acres, finely wooded. Sheltered from Cold Winds, and House warmed throughout by the most approved Hot Water Apparatus to a uniform temperature of 60 degrees F. by day and night.

Turkish and other Baths with Sea and Fresh Water, &c., &c.

Terms for October, from £2 16s. per week, or 9s. per day.

Winter Terms from 1st November to 31st March, £2 12s. 6d. per week, and visitors staying on from October to end of November will be charged Winter rates for October.

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Death Claims, including matured claims and Bonuses	56,477
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On Going to Bed at Night.
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(1.) That the Bonds referred to in the FIRST Schedule hereto will be paid off (out of funds specially applicable to such purposes) absolutely and without option of renewal, at the dates at which they respectively mature.

(2.) That the Bonds referred to in the SECOND Schedule hereto will also be paid off at the dates of their maturity respectively, but that an OPTION is given to the holders of such Bonds to renew the Loans severally secured for a period of SEVEN YEARS from the dates at which they severally fall due on terms to pay the holders Interest at the rate of THREE POUNDS FIFTEEN SHILLINGS PER CENT. PER ANNUM.

Holders of Bonds desiring to avail themselves of this option of renewal must signify to me their agreement thereto, and bring their Bonds for marking to this Office, ON OR BEFORE THE THIRTIETH OF NOVEMBER NEXT.

The Loans renewed under these options will be for the like purposes and on the same securities as the existing Bonds, interest being payable, as at present, by means of Coupons, at the BANK OF ENGLAND, negotiable through any banker.

SCHEDULE I.

Bonds to be paid off absolutely in 1881 and 1882.

Bonds issued under the Holborn-valley Improvement Act, 1863, and maturing on the 1st January, 1881, viz.:—		
7 Bonds for £10,000 each, Nos. 1,251 to 1,257	£70,000	
13 Bonds for £1,000 each, Nos. 633 to 645	13,000	
5 Bonds for £500 each, Nos. 662 to 666	2,500	
20 Bonds for £100 each, Nos. 670 to 690, 837 to 840, and 1,253 to 1,261	2,000	
		£87,500
Bonds secured upon the Surplus Lands of the Holborn-valley Improvements, and maturing on the 1st April, 1881, viz.:—		
99 Bonds for £1,000 each, Nos. 1 to 42, and 133 to 189	99,000	
81 Bonds for £500 each, Nos. 43 to 95, and 190 to 217	40,500	
164 Bonds for £100 each, Nos. 96 to 132, and 218 to 344	16,400	
		155,900
Bonds issued in respect of rebuilding the Royal Exchange (Loan of £76 800), secured upon the City's moiety of the Gresham Estates, viz.:—		
Bond for £1,000, No. 2, maturing on 11th May, 1881		1,000
Bonds issued under the Holborn-valley Improvement Act, 1864, and maturing on the 1st July, 1881, viz.:—		
23 Bonds for £1,000 each, Nos. 756 to 778	23,000	
5 Bonds for 500 each, Nos. 667, 808, and 809, and 1,962 and 1,963	2,500	
5 Bonds for £100 each, Nos. 694 to 697, and 841	500	
		26,000
Bonds issued under the Contagious Diseases (Animals) Act, 1869, for constructing the Foreign Cattle Market for the Metropolis (being Loan of £25,000), dated 11th October, 1871, and maturing on the 25th July, 1881, viz.:—		
16 Bonds for £1,000 each, Nos. 1 to 16	16,000	
16 Bonds for £500 each, Nos. 17 to 32	8,000	
10 Bonds for £100 each, Nos. 33 to 42	1,000	
		25,000
Bonds issued under the same Act, dated 10th January, 1870, and maturing on the 25th January, 1882, viz.:—		
2 Bonds for £10,000 each, Nos. 1 and 2		20,000
Bonds issued under the Act for rebuilding Blackfriars-bridge, and maturing on the 28th July, 1881, viz.:—		
50 Bonds for £1,000 each, Nos. 7 to 56		50,000
Total		£365,400

SCHEDULE II.

Bonds maturing in 1881 with an option of renewal.

Bonds issued for the completion of the London Central Poultry and Provision Market, and maturing on the 1st January, 1881, viz.:—		
25 Bonds for £1,000 each, Nos. 1 to 25	£25,000	
5 Bonds for £5,000 each, Nos. 26 to 30	25,000	
		50,000
Bonds issued under the Act for providing the Metropolitan Cattle Market, Islington, and maturing on the 28th February, 1881, viz.:—		
37 Bonds for £1,000 each, Nos. 379 to 415	37,000	
Bonds issued for the like purpose, and maturing on the 1st April, 1881, viz:—		
1 Bond No. 5 for	20,000	
50 Bonds for £1,000 each, Nos. 6 to 26 and 416 to 444	50,000	
43 Bonds for £500 each, Nos. 27 to 29 and 445 to 481	21,500	
34 Bonds for £100 each, Nos. 30 to 31 and 485 to 513	3,400	
		131,900
Bonds issued under the London Central Markets Act, 1875, and maturing on the 5th April, 1881, viz.:—		
27 Bonds for £10,000 each, Nos. 414 to 440	270,000	
1 Bond No. 441	7,000	
		277,000
Bonds issued under the Billingsgate Market Act, 1871, and maturing on the 1st July, 1881, viz.:—		
30 Bonds for £1,000 each, Nos. 147 to 176	£30,000	
34 Bonds for £500 each, Nos. 177 to 210	17,000	
30 Bonds for £100 each, Nos. 211 to 240	3,000	
		£50,000
Bonds issued under the London Central Markets Act, 1875, and maturing on the 1st July, 1881, viz.:—		
125 Bonds for £1,000 each, Nos. 412 to 536	125,000	
19 Bonds for £500 each, Nos. 567 to 585	9,500	
13 Bonds for £100 each, Nos. 588 to 600	1,500	
		136,000
Bonds issued under the same Act and maturing on the 5th July, 1881, viz.:—		
190 Bonds for £1,000 each, Nos. 601 to 790	190,000	
71 Bonds for £500 each, Nos. 791 to 861	35,500	
85 Bonds for £100 each, Nos. 862 to 946	8,500	
		234,000
Bonds issued for the purpose of the Western Approach to the Metropolitan Meat and Poultry Market (now London Central Markets), and maturing on the 5th July, 1881, viz.:—		
12 Bonds for £1,000 each, Nos. 123 to 134	12,000	
32 Bonds for £500 each, Nos. 135 to 166	16,000	
20 Bonds for £100 each, Nos. 167 to 186	2,000	
		30,000
Bonds issued under the Act for rebuilding Blackfriars-bridge, and maturing on the 28th July, 1881, viz.:—		
30 Bonds for £1,000 each, Nos. 57 to 86	30,000	
34 Bonds for £500 each, Nos. 87 to 120	17,000	
30 Bonds for £100 each, Nos. 121 to 150	3,000	
		50,000
Bonds issued under the Holborn Valley Improvement (Money) Act, 1869, and maturing 5th October, 1881, viz.:—		
2 Bonds for £50,000 each, Nos. 1 and 2	100,000	
250 Bonds for £1,000 each, Nos. 3 to 252	250,000	
320 Bonds for £500 each, Nos. 253 to 572	160,000	
500 Bonds for £100 each, Nos. 573 to 1,472	90,000	
		600,000
Total		£1,558,000

Further information, if needed, will be furnished at this Department.

BENJAMIN SCOTT,
Chamberlain.

Chamber of London, Guildhall,
21st October, 1880.

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